



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

The Merbid Misconstruction and Malevolent
Misrepresentation of American Catholics
Are a Menace to the Republic.



BY
ELIHU S. RILEY

C5076.28

Harvard College Library



FROM THE BRIGHT LEGACY

One half the income from this Legacy, which was received in 1880 under the will of

JONATHAN BROWN BRIGHT
of Waltham, Massachusetts, is to be expended for books for the College Library. The other half of the income is devoted to scholarships in Harvard University for the benefit of descendants of

HENRY BRIGHT, JR.,
who died at Watertown, Massachusetts, in 1686. In the absence of such descendants, other persons are eligible to the scholarships. The will requires that this announcement shall be made in every book added to the Library under its provisions.

17

17

17

17

17

17

17

17

Riley's Historic Series

NUMBER TWO

AN AMERICAN SATYR

The Morbid Misconstruction and Malevolent Misrepresentation of American Catholics are a Menace to the Republic

BY ELIHU S. RILEY

L. H. D., OF ST. JOHN'S COLLEGE, ANNAPOLIS, MARYLAND.
MEMBER OF THE BAR OF THE COURT OF APPEALS OF MARYLAND.
CORRESPONDING MEMBER OF THE MARYLAND HISTORICAL SOCIETY.

Author of "THE NATIONAL DEBT THAT AMERICAN PROTESTANTS OWE TO THEIR BRETHREN OF THE ROMAN CATHOLIC CHURCH;" "THE ANCIENT CITY"— a History of Annapolis, Maryland; "FIRST CITIZEN AND ANTILON;" "A HISTORY OF THE GENERAL ASSEMBLY OF MARYLAND;" "A HISTORY OF ANNE ARUNDEL COUNTY, MARYLAND;" "YE ANTIEN CAPITAL OF MARYLAND;" "RILEY'S HISTORIC MAP OF ANNAPOLIS;" "YORKTOWN," a Historic Drama, and Co-Editor of "THE BENCH AND BAR OF MARYLAND."

PRICE 25c - - - BY MAIL 30c
IN CLOTH 75c

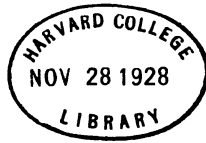
Copyrighted by Elihu S. Riley, 1916.

ARUNDEL BUILDING, WEST STREET,

ANNAPOLIS, MARYLAND.

1916.

C 5076.28
~~C 47.2.9.16.5~~
V



Bright fund

Copyrighted by Ellhu S. Riley, 1916.



THE SATYR

The Satyr—half man, half beast—lurks in the dark shadows of the woods and roams solitary and stealthily in the dense depths of the sylvan glens of the awe-inspiring mountains. His form is hideous. With forehead disfigured by offensive knots; his head repulsive by protruding, stunted horns; his cheeks partly enveloped by huge ears that threaten his shoulders; his short tail protruding from the middle of his body; his feet hoof-covered and cloven, and his hairy-goat limbs swelling with great muscles, the Satyr presents a form ugly and repellant.

He is a beast. He prowls the woods and seeks by force to destroy the purity of the woodland nymphs. He is a debauchee from his fondness for wine, yet shows the touch of the moiety of manhood in him by loving music and by his dexterity in the use of the flute and bagpipe. The Satyr is a terror to men. Under pretence of friendship, he attacks man, fills him with fright, and drives him to flight by his hideousness and his ferocity.

Sometimes dwelling in the hills, and again in the vales, he exhibits the restless spirit of the wicked who find no rest in the upright occupations of life. He has no settled place of habitation. His business is to go about seeking whom he may devour, and to inflict mischief and injury on the innocent. Brother to the Curetles, his idle and worthless kinsmen, the Satyr shows his relationship to them in the similarity of their mutual vices. He roves the woods and dales to the sounds of the pipe and cymbal and destroys in harmony with the wicked impulses of his clansmen.

The young Satyrs do not improve. Civilization has no power over them. It is no highway of advancement to them. Their vices, like that of their fathers—the Sileni—are the budding lusts of their natures. Ever the same, the young Satyrs are impervious to the touch of improvement and implacable to the hand of civilization. Bearded as the goat, they bear the tail of the ass.

Beastly, spying and offensive, and ever on the alert to discover the secret faults of men, the Satyr finds his pleasures and accomplishes the ends of his creation in the base, abhorrent and malicious in life and habitat.

INTRODUCTION

This American Satyr, this agitator of malice and mischief, runs through the land. It had its day of nativity long years ago in the United States. It began with the very birth of the Republic. While the Catholic Church was pursuing the even tenor of its way, "the anti-Catholic feeling was gaining ground steadily and becoming, though no one seemed to comprehend the fact, *a menace to the peace and harmony of the country*, without one redeeming element; but fraught with disregard of the rights of fellow-citizens to life and property. This dangerous condition pervaded the whole country, encouraged and stimulated by men who professed the most religious principles, but which needed only a pretext to burst into open violence." (*Shea, History of the Catholic Church in the United States*, Book 3, p. 421.)

This bitter feeling found vent and the Satyr its prey on the night of August 9th, 1834, in Charlestown, Massachusetts, when a mob broke into, robbed and burned the Ursuline Convent, and scattered its half-hundred women inmates, homeless and, almost, clothesless, into the houses of friendly neighbors. A few years later the organization of "The Native American Party," in 1842, gave occasion and opportunity for this direful sentiment to find expression in wrong and riot, and again in 1854, by the formation of "The American," or "Know-Nothing Party," in the destruction of property and attacks upon the life of the citizens, the sacredness of the ballot-box and the right of the citizen to cast, undisturbed, his ballot and to have it lawfully counted. This morbid misconstruction and malevolent misrepresentation of American Catholics today by some of their fellow-countrymen are equally, if not more so, pregnant with serious consequences to the peace, order and good government of the nation.

The time has arrived when the patriotic are combating with vigor this effort to stir up religious strife. Ex-President Roosevelt publicly raised his voice only a few months since against this unrighteous campaign to unite politics and religious antipathies. In his address before the Manhattan Club, in New York City, on November 4th, 1915, President Wilson made this emphatic declaration:

"We should rebuke not only manifestations of racial feeling here in America, but also every manifestation of religious and sectarian antagonism. It does not become America that, within her borders, where every man is free to follow the dictates of his conscience and worship God as he pleases, men should raise the cry of church against church. To do that is to strike at the very spirit and heart of America."

Ex-President Taft has expressed himself in vigorous phrases against the wrong of Americans combatting each other on account of religious differences.

"AN AMERICAN SATYR" represents the work of no one except that of its author. He has gathered the facts contained in it by his own labor; he has deduced the opinions expressed in the book; he has made his

comments without advice, counsel or suggestion from any source whatever. No person, no body, no church, no society, no organization nor association of any kind or character has had any part in the origin, authorship or publication of this book. The author is responsible for its composition, preparation and promulgation.

If he have made the faith and acts of any wider and more profound in their scope than the professor and the doer intended them to be, then the author will answer that their daily life, walk and conversation, and the annals of their church and the chronicles of legion of good and virtuous deeds have caused him to have this firm and immovable opinion. If the author have gone too far in the charity of his belief, his rejoinder for whatever of error may be found in any of the positions he has taken, is that the lives of the membership and the history of their church are responsible for whatever may be considered too broad an estimate of their fraternal kinship to the whole Christian Church and the nobility of their itinerary of life.

The author has felt himself constrained to say this because he does not wish it to be thought by any of his readers that he is expressing ought else but his own individual sentiments, based on irresistible conclusions of law, logic and facts. He has not been authorized, in expressing any opinion found in this work, to speak for any except himself, and his only authority has been the might and power of the forces of unassailable proof and the unimpeachable infallibility of events.

The annals of Christendom show, beyond the scope of successful contradiction, that in no clime, in no land, in no age, nor under any circumstances have Catholics ever betrayed their country in peace nor failed it in any hour of peril and danger. Yet there are men in this country engaged in fomenting strife under the pernicious pretence that the Catholic is a foe to our institutions. These emissaries of evil employ the most reprehensible means. Slander and abuse are their weapons of warfare, and the mailed hand of secrecy their campaign. In the recent election in the State of Maryland a circular from an unknown source was sent out with the letters "C." and "P." printed after the names of candidates for office—*Catholic* and *Protestant*. What form of government could be more pernicious than one based on a candidate's denominational preferences in a Christian country? What measure of attack could be more unpatriotic than this method?

Against the meretricious and unpatriotic propaganda of the American satyrs, this volume is a protest.

ELIHU S. RILEY.

Annapolis, Md., November 13, 1915.

AUTHORITIES.

For the historic part of this work, found in the first chapter, the author is indebted to the Acts of Parliament, Green's English People, Hume's History of England, McCauley's History of England, Knight's History of England, and Lingard's History of England. Wherever necessary, the authority for passing events, mentioned in this work, is recorded in the text.

AN AMERICAN SATYR

CHAPTER ONE.

All Denominations of Our English Forefathers Were Persecutors of Each Other, When They Were in Power.

SECTION 1.—A DISCREDITABLE TRADITION. One of the traditions that has been handed down from the Presidential campaign of 1856, is the statement that "If Chief Justice Roger Brooke Taney, of Maryland, had not been a Catholic he would have been nominated by the Democrats for the Presidency in the place of James Buchanan." It is evident that this objection sprang alone from a religious or denominational reason. Against the judicial talents, profound statesmanship and blameless Christian character of this eminent jurist, polished publicist and patriotic citizen, no objection could have been, nor was, raised. His religious views only were a bar to the distinguished honor of a nomination by a great political party, then undivided in ranks and numerically superior to every other political party in the Union, and whose selection as the standard-bearer in the approaching contest portended his elevation to the high and honorable office of the Chief Magistracy of the American Republic. If this impediment was a just cause for his rejection, then the people were fortunate in exercising the alternative that they possessed. If it were a false and prejudiced meretricious judgment, then the result of the right to choose was a dangerous and unpatriotic verdict—one of injustice to the man and of peril to the Republic, since it, in the first place, violates the theory of our Constitution that there shall be no religious tests in our land, and, in the second, that it tends to undermine the good-will, friendship and patriotism of the country. If this power to determine has been inimical to individual rights and the country's settled policy, then it is an attack both upon society in general and the government in particular. This inquiry will be directed, in part, to ascertain was this opinion, as to the danger of selecting a Catholic for the office of President, based on right, justice and reason?

SECTION 2.—THE INDICTMENT AGAINST CATHOLICS AND ITS COUNTS. The indictment that a bitter animus in certain minds and in especial parts of the American Union, has drawn against American Roman Catholics is that they are dangerous and undesirable citizens. The counts in this presentment of misdemeanors and crimes are:

First—That, by reason of the wrongs committed by Catholics in former times, that American Catholics are ready to repeat the same as opportunity occurs.

Second—That the Catholic is ready to betray his country at the command of his priests or the Pope.

Third—That the Catholic is not in sympathy with our Republican institutions.

Fourth—That the Catholic is an enemy of our public schools.

Fifth—That the Catholic wishes to make a State religion of his Church in America.

Sixth—That the Catholic and his have combined to use undue influence to further Catholic interests in private and public, and to prefer those of their own faith against the rights and privileges of others.

Seventh—That the Catholics, under the leadership of their priests, endeavor to control, wherever they can, political parties and interests to further their own church plans and purposes.

Eighth—That Catholic convents and nunneries in America are institutions of immorality.

SECTION 3.—THE SAME CRITERION OF JUDGMENT MUST BE APPLIED TO FACTS WHEN RELATED EITHER TO CATHOLICS OR NON-CATHOLICS. In the Republic of Reason there is no wall of caste, no benefit of clergy, no superiority of position that will protect Protestants from the application of similar records of history in their denominational ancestry and the consequent responsibility for their deeds and acts and from the same verdicts and the same sequences that are applied to Catholics. If what their Catholic ancestors have done, makes an American Catholic a dangerous citizen, then if a Protestant progenitor has committed identical acts, as have the forefathers of the Catholics, then, with their Catholic fellow-citizens, American Protestants are equally undesirable citizens as those Catholics whose parentage were guilty of "high crimes and misdemeanors." If Protestants have burned men at the stake for merely an opinion's sake; if Protestants have commanded men, under the thunder and penalties of the law, to change their religious beliefs; if Protestants have executed ministers of the gospel for exercising the functions of their high offices; if Protestants have haled men to prison because they would preach the "good tidings of peace;" if Protestants have prevented other denominations from erecting their own temples of God; if Protestants have established state religions and compelled men to attend on their worship; if Protestants have made religious settlements in their own countries and have compelled others of a different faith to support them by the taxation of their property; if Protestants or non-Catholics have even prevented the printing of the Bible; if Protestants have forbidden by law comments to be made upon it by private persons; if Protestants have driven each other from Province to Province under whip and lash; if Protestants have burned each other as witches; if Protestants have refused a home to Catholics in their lands; if Protestants have excluded the chosen book of the forms of worship of others—their own Protestant brethren—from their plantations; if Protestants have had land, liberty and asylum given them by Catholics when they were poor and persecuted by their own religious denomination, and then, when the same Protestants had waxed great and strong, and have turned against their protectors and benefactors, and have taken their government from them and have attempted to deprive these good Samaritans of their political rights and to exclude them from the enjoyment of their religious privileges; and if it be true that all Protestants in America are to bear the sins of those of their religious sires, who persecuted those who had helped them in their sore distress when poor and needy, then Protestants as well as Catholics today of the American Republic are equally a dangerous body of citizens, unworthy to bear the title and to exercise the rights of American freemen. Protestants have done all of these things that have been suggested in the conditional. All who are acquainted with English and

American history know that Protestants have committed every deed and atrocity that has been recounted. Catholics cannot be held responsible for the acts of their forefathers unless Protestants are, too. Free, noble, inspired America will not listen to the unrighteous doctrine that one denomination's sins can come down to the injury of its descendants and not to another's. Infidelity itself lifts its voice against such a monstrous dogma, which the Arab has put in his vigorous maxim: "Look what I am, not what my father was." It is not a pleasant subject to investigate; but the truth of history and the application of facts to a burning issue of the day—the unnatural and uncharitable misrepresentation of the American Catholic citizenship of the Republic—demand that the examination be thorough of the religious foregatherers of Protestant Americans, to ascertain if they have any right to say to his fellow-Catholic freeman: "*Stand thou there. I am holier than thou!*" and that his denominational ancestry gives the non-Catholic any pre-eminence, any virtues, any rights, above those of his Roman Catholic brethren.

In the face of this self-evident proposition that no one in the democracy of right and in the Republic of the United States may claim inherited privileges, nor suffer genealogical inhibitions in the consideration of questions of fact or law, yet, there is, nevertheless, a sinister suggestion in some quarters that American Roman Catholics are not clothed with these invulnerable provisions of law and justice, and that they are to be judged by another rule than that which measures non-Catholics. This principle was aptly illustrated in a colloquy that occurred many years since in the city of Annapolis, in Maryland, between a Catholic and a Protestant. At the end of the controversy, with flushed face, high temper and indignant emphasis, the Protestant exclaimed to the Catholic: "What did you people (Catholics) come here (to the United States) for anyhow?" This interrogatory stands strangely in contrast with its historic background—the monetary support that Catholic sovereigns gave to Columbus to set out on his voyage that discovered the New World and our American homes; that Catholic Columbus, the discoverer, then planted, as his first act, the Christian cross and dedicated the land to that God and religion that have been the chief cornerstone of America's prosperity; that Spanish Catholics made the first settlement in America of Europeans, and that only by the aid of Catholics and Catholic countries did this intolerant American, with all other Americans, obtain the great right of American liberty and citizenship. Indeed, this intolerance towards American Catholics goes to such extreme that some are so enveloped in their lack of information and their prejudices that they seem to think Catholics are of another human race than non-Catholics. "I have been places," declared an American-born Catholic priest, with no little indignation, "where they have actually looked for my cloven feet!"

SECTION 4.—THE RELIGIOUS SINS OF OUR ENGLISH ANCESTORS. If men are to be held, in this enlightened age, responsible for the sins of their forefathers, the question arises, where is the initiative of this accountability? Here might the answer be given: "From the third and fourth generation reckoning from the past," because the Scriptures say that God visits the iniquity of the fathers upon the children to the third and fourth generations. To this reply the replication is made, that this infliction of punishment upon unborn men and women at the time

of the commitment of the act for which punishment is given, goes so far, in effect only to mental and physical penalties. The children to the fourth generation inherit the bad and evil characteristics of their ancestors in their tendency to run into the same wrongs as their fathers and forefathers did. That is a natural inheritance of blood in mental and physical qualities. No man in any part of revelation is held, morally or spiritually, individually responsible for the evil deeds of his progenitors. There is no attainder of blood in the legal, the religious, nor the national life of any descendant of our American ancestors.

Yet, if the casuist and the meretricious still affirm to the contrary, then "Where shall judgment begin?" Shall we thread the mazes of history till we find our ancestors in the dark ages of the world before the light of Christianity began to shine in its blackest places? Shall we turn to the first religion of our English forefathers, of which we have any certain knowledge, when they practiced the cruel rites of the Druid faith? Beginning at this point of our authenticated chronicles, if all of the descendants of the Druids are to be unpardonably guilty, by inheritance of the same crimes of their ancestors, and which progeny are ready to repeat the crimes of their forefathers, then are not all English-descended Americans very undesirable and dangerous citizens because their forefathers practiced the rites of the Druids? Who and what were these Druids?

SECTION 5.—THE DRUIDS—OUR FIRST RELIGIOUS ANCESTORS. The Druids combined in one personality the priest, the scholar, the magistrate and the physician of the people. There were, indeed, most similar to the Magi of India and the priests of Egypt, in their strange, solemn and mysterious rites. They offered human sacrifices to their god. Cæsar, in his commentaries, says that "the whole nation of the Galli is greatly given to its superstitions, and hence persons afflicted with serious diseases, or persons exposed to danger or engaged in war, either sacrifice, or vow, they will sacrifice men for victims; and for such sacrifices they use the services of the Druids, believing that unless the life of man be given for the life of man, due propitiation is not made to the deity of the immortal gods. They have instituted sacrifices of this sort in public. Others have images of immense size, the limbs of which are framed with twisted twigs and filled with living persons; and these, being set on fire, those within are encompassed in the flames. The punishment of persons apprehended stealing or robbing, or doing other injury, they believe to be especially agreeable to the gods; but when persons of this class are wanting they do not scruple even to destroy the innocent." (*De Bello Gall., lib. iii, vi.*)

Thus it is an established fact that our English forefathers, in their worship before and after the Christian era offered human victims in their religious rites, that innocent children were the most desirable—a sacrifice most abhorrent to the human mind in this enlightened age, yet if we are to be held responsible for the many evil deeds of our ancestors, all British-Americans, at least, must be very "undesirable" as well as dangerous, inhabitants after being descended from such ferocious and fanatical forefathers. The objection may here be raised that it is not pertinent to the issue unless we connect our ancestors with the Christian epoch and the Christian faith, and that this inherited responsibility only begins at this

period. Then granting the objection to be good, let us examine what our parents and parents' parents have done even when living under the enlightening beams of the Christian sun of charity and intelligence.

SECTION 6.—THE BEGINNING OF THE AMERICAN PROTESTANTS CHRISTIAN ANCESTRY. The initiative of the American Protestants' ancestors in the Christian religion is the date of the arrival of the missionaries of Gregory the Great, Bishop of Rome, 594, A. D. Led by St. Augustine, the monks of Rome chanted the hymns of the Christian Church and the Augustine missionaries announced the glad tidings to our English forefathers that angels had once proclaimed on earth. This is the first link, too, in a long chain of events, for which American Protestants are indebted to the Roman Catholic brethren. There had been an earlier English church. Its lamp had gone out; its altars were razed; its churches had closed their portals; their lighted candlestick had been removed from its place. "The arrival of the heathen Saxons (in England) overturned the ecclesiastical as well as civil government, and their barbarity spread such devastation through the land that Christianity was confined to those mountainous districts where the Britons still retained their liberty. But the records of these times furnished little more than the mere details of uninteresting events." (*Thos. Fowler's Short History of the Church of England*, vol. 1, page 7.) The golden cord of continuity in the Church of England had been broken. "Christianity was again introduced into England, now become Saxon, by the arrival of St. Augustine, in 596." (*Ibid.*, page 7.) Having established the primary date of our American-English Christian ancestry, 594, since the English Church, as originally established in the days of the Apostles, had perished from among the inhabitants, and had been erased from the annals of the kingdom, the inquiry will proceed from that period. There was, practically no division in the English Church which would separate Catholicism and Protestantism into two family heads until the time of the reign of Henry the Eighth of England and the Papacy of Clement of Rome, when these two sees were divided in the superior and inferior jurisdiction over the Christian Church, and became, as far as actual fact bears on them, two distinct courts and religious bodies. The investigation will from thence be to ascertain if the Protestant ancestry of Americans have been the inspirers of vicious laws and the authors of hideous events of religious persecutions; the chauffers of funeral fires; the executioners of alleged heretics; the hangmen of Christian clergymen for ministering at their own altars, and the disseizers of the goods of a fellowman and a Christian brother simply because he differed in points of religious belief with those who wielded the mailed hand of power, and if these unrighteous deeds of their forefathers transmit to their children and children's children corruption of blood, and make their sons and daughters equally guilty as their sires who instigated and perpetrated them? If this be so, then are not American Protestants co-ordinately as baneful citizens as Catholics whose forefathers in the Christian faith were guilty in their day of power of the same wrongs that Protestants in their age and times committed?

The theory that one man, or one set of men, because of station, condition or religious affiliations, has any superiority before the law or at the bar of public opinion over another of another class, in this favored Re-

public, has been previously combatted. It could not be sustained in any tribunal in the land. Such a proposition would be scorned out of court.

The ground has now been cleared of all undergrowth for a broad and unrestricted examination of what American Protestants' denominational ancestors have done in the not very far distant past. This inquiry into this unfortunate part of our history is done simply to obtain logical premises to advance the argument in this treatise. It is a pity it has to be done. While making the investigation, no excuse or palliation is offered for what any other religious body may have done illegally or wrongfully. History has no favorites. It is a cold, calm censor.

The period immediately preceding the final rupture between the churches of England and Rome will be first considered. Laws are the guideposts of history. Acts of Assembly are the records of the times in which they were enacted. They are unassailable annals of current events. With the open page of the Acts of Parliament lying before the eye, let us examine what non-Catholic legislators have done when in authority and under the pressure of personal, political and religious forces.

Chapter 14, of the 25th year of the reign of King Henry the Eighth of England, 1533-34, provided that "no matter of license or other things be hereafter had or obtained of the Bishop of Rome, otherwise called the Pope, *to preach in any part of this realm*, or to do anything in the same, contrary to the laws and statutes of this realm or the King's prerogative royal, upon the pains limited in said laws and statutes of this realm."

Chapter 19, of the same Parliament, and of the years above named, enacted that "The Clergy shall not make any Constitutions except in convocations authorized *by the King's assent*." Fine and imprisonment were the penalties for disobedience to this law of the realm. The act inhibited appeals to Rome, with penalty prescribed for violations of the act.

Chapter 1, 1534, the 26th year of Henry the Eighth, established and appointed the King of England *as the Supreme Head of the Church of England*, with power to correct and reform heresies, abuses and contempts!

Chapter 27, 1534-5-6, the 27th year of Henry the Eighth, gave to the King of England all monasteries not having two hundred pounds revenue with their possessions.

Chapter 10, 1536, Acts of Parliament, in the 28th year of the reign of Henry the Eighth, enacted that all persons who shall, by writing, preaching, teaching or act, uphold the jurisdiction of the See of Rome, within the King's kingdom, shall incur the penalties of premunire (high treason). (*St. 16 Rich. II., ch. 5.*)

Anno 31st, Henry the Eighth, A. D. 1539, Act. 9, authorized *the King's Highness to make Bishops by his letters patent*.

In the same Parliament, ch. 13, an act to dissolve all monasteries and abbeys was passed.

In the same session of Parliament, ch. 14, "an Acte abolishinge of diversitie of Opinions in Certain Articles concerning Christian Religion," was enacted.

This was the most extraordinary act of the very extraordinary acts passed in this very momentous epoch in the history of the British Church. This statute set forth, first, that it desired that "*an unpyt might*

and shoulde be charitablye established" in the "Diversity of myndes and opynions especially of matters of Christian Religion."

It then declared certain doctrines had been discussed, and "Whereupon, after a great and longe debate and advise disputation and consultation had and made concerning the said articles (above enumerated), as well *by the consent of the King's Highness*, as by the assent of the Lords spiritual and temporal, and other learned men of his Clergy in other Convocation, and by the consent of the Commons in this present Parliament assembled, it was finally resolved, accorded and agreed in manner and form following," *in favor of transsubstantiation, against communion in both kinds, against the marriage of priests; in favor of vows of chastity, and of private masses, and of confession.*

Now it will be remembered that all of these provisions were passed long after the Church of England had separated from the Church of Rome. To sustain this new idea of unity and charity in the Christian religion as set forth in the preamble of the act, it was further enacted that if any person, by word, or writing, or in any wise, by teaching, or preaching, or printing, shall teach or hold any opinion contrary to the first article of the act, he shall be declared a heretic, *and punishable by death, by burning, with forfeiture of his lands and goods.*

The first article of the Act contained the doctrines that have just been recited, and affirmed them to be the true dogmas of the church. So that, five years after the Churches of Rome and England had separated, the Parliament of England enunciated with the one exception of the primacy of the Pope, as the belief of the latter Church, the identical doctrines as its own form of faith which tenets now form the main contentions that at present divide Protestantism and Catholicism. The Church of England only disputed the headship of the Pope. In its other doctrines it was ready to, and did, sustain by fire and faggot. It maintained them even unto the death of those *who dared oppose its form of faith.* In that period the Parliament not only laid down the secular law, but declared the religious faith of the people.

Sir Thomas More, Bishop Fisher, Lambert, the modest schoolmaster, and many others gave up their lives for their faith. Lambert because he did not believe in the real presence in the Sacrament. More and Fisher would not acknowledge Henry the Eighth to be the head of the Church. These martyrs for their principles were not executed or burned by Roman Catholics, but by our Church of England forefathers. They had not yet become Protestants. They were not Catholics, but Anglicans. Catholics were not even co-partners in these atrocities of Henry's reign. They were the unfortunate, and often, the noble sufferers of his persecutions.

In A. D. 1540, the thirty-second year of the reign of Henry the Eighth, another act was passed "Concerning the Christian Religion." This was Chapter 26th of this year. The preamble recited the "evil of discord in religious points," and appointed an assembly of the clergy for the declaration of the Articles of the Christian Faith. Nothing was to be done contrary to the laws of the country.

In A. D. 1542-3, in the thirty-fourth year of the reign of Henry the Eighth, we have an example of the spirit of an established church in power. It was displayed in the first act of the session. The Act had for its object, according to the terms of its title, a very worthy design: "An Acte

for the Advancement of True Religion and for the Abolishment of the Contrarie." The preamble recited that: "Whereas, the Kinges moste royall Majestie our gracious and naturall Sovereaigne liege Lord supream head of the Church of England and also of Ireland, and his honorable counseill, pceyth the ignorancee, fonde opinions, errors, and blindness of divers and soondry his subjects of this his Realme, in abusing and not obsving nor following the commandments, precepts, doctrynes and documents as his Majestie hathe heretofore caused to be set forthe for that purpose, besyden the greate liberties granted to them in having amongst them and in their handes the Newe and Olde Testament, whiche notwithstanding many sdicious, arrogant and ignorent, persons, whereof soome pretending to be learned and to have the pfitte and true knowledge, understanding and judgement of the sacred and holye Scriptures, and some others of theyre, frowarde and malicious myndes, willes and intests, intending to subverte the veraye true and pfecte exposition, doctrine and declaration of the saide Scriptaure, after theyre pvers fantasies, have taken upon them not oonlie to preache, teache, declare and to set forthe the same by words, sermons, disputations and arguments, but also by printed bookes, printed balades, playes, rymes, songes, and other fantasies, subtellye and craftelye instructing his Highnes people, and speciallye the youths of this his Realme, unetruelle and otherwyse thanne the Scripture ought or shoulde be taught, declared, or expounded, and contraye to the veraye sincere and godlye meaning of the same, whereupon diversitie of opinions, sayings, variances, arguments, tumults and scisms have been sprung and arise among his saide Subjects within this his Realme, to the great inquietation of his said people and greate displeasure of his Majestie, and contraye to his Graces true meaning and moste bodlie purpose"; therefore, "For REFORMATION," the Act recites, that *it was expedient to suppress such books and kindred literature*, and for establishing the Doctrines "of the cathollicke and apostolicall Church," it was enacted that the craft and false translation of the Scriptures by Tyndale, and all other English Books, contrary to the Doctrines set forth by the King, since 1540, were "utterlie extinguished and forbidden to be kepte or used in this Realme or elsewhere (within) any the King's Domynions." So that a free press and an untrammelled propagation of religious principles were utterly obnoxious to our Anglican ancestors at this epoch of English history. This was the method of the advancement of true religion. It is a common charge to lay all attacks upon a free press and personal liberty of the past at the feet of the Roman Catholic. It is an indictment filled with flaws and false counts. History impales it on the cross of libel and slander. The ribald, the malicious, and the blasphemous, beside, were the hand-maidens of the iconoclast.

SECTION 7.—THE RIBALDRY, THE CONTENTIONS AND THE IRREVERENCE OF THE REIGN OF HENRY VIII. The statute that aimed at Tyndale's translation of the Bible into English, was enacted to attack, besides the gross ribaldry, the indecent irreverence and the blasphemous conduct of this turbulent period. The opponents of the old forms of religion were not content to vent their spleen and ire on pretended miracle-working images, but they wreaked vengeance on things most holy to Catholics and non-Catholics alike. Amongst the insults given to sacred things, none

suffered more than the statues of the Blessed Virgin. "Images of the Virgin were stripped of their costly vestments and sent to be publicly burned at London. Latimer forwarded to the capital the figure of our lady, which he had thrust out of his cathedral church at Worcester, with rough words of scorn: 'She, with her old sister Walsingham, her younger sister of Ipswich, and their two other sisters of Doncaster and Penrice, would make a jolly muster at Smithfield.'" When a clergyman of high standing could use such ungracious expressions about the image of her, to whom the angel of Gabriel, sent from God, said: "Hail, thou art highly favored. The Lord is with thee; blessed are thou among women," and declared to her that she had "found favor with God," what might not be expected of the rabble and common herd? They naturally responded to such irreverences with outrages! In 1538, the bones of St. Thomas of Canterbury, for sacred dust was not sacred in the presence of the mob, were torn from their stately abode in this most ancient shrine of English Christendom, and his name was effaced from the books of service as that of a traitor. At church the possession of the Bible in their own tongue had a strange effect with some. Learning such words and phrases, as suited their purposes, by heart, the young and zealous adherents of the non-Catholic party took pride in shouting out quotations from the Scriptures to a company of enthusiasts about them, during the service of the mass. To this reading of Holy Writ they added violent expositions. "Protestant maidens took the new English primer to church with them and studied it ostentatiously during matins. Insult passed into open violence when the bishop's courts were invaded and broken up by Protestant mobs; and law and public opinion were outraged at once when priests who favored the new doctrines, began openly to bring home wives to their vicarages. A fiery burst of public discussion compensated for the silence of the pulpits. The new scriptures, in Henry's bitter words of complaint, were 'disputed, rimed, sung and jaugled in every tavern and ale-house.' The articles which declared the belief of the English church, roused a furious controversy. Above all, the sacrament of the mass, the centre of the Catholic faith and worship, and which still remained sacred to the bulk of Englishmen, *was attacked with a scurrility and profaneness which passes belief*. The doctrine of transsubstantiation, which was as yet recognized by law, was held up to scorn in ballads and mystery plays. The most sacred words of the old worship, the words of consecration, '*Hoc est corpus*,' were travestied into a nickname for jugglery, as '*Hocus-pocus*.'"

This strange phantasy of the popular fury and partisan passion of the times, displayed in questions of religious belief in those terrible days in the almost incredible conduct of the infuriated mobs in their treatment of the images and statues of the Virgin, was not confined to England alone; but wherever the controversy between the old and the new forms was waged and had broken into unlawful acts, the irreverence shown to physical mementoes of the Blessed Virgin was as remarkable as it was heinous. In Antwerp, Belgium, 1666, "the populace, which was itself Protestant, perhaps because it had there a great deal to break in the Catholic worship, rolled its waves into the Church of the Notre Dame, of which we know now (1844) the high tower, and took to themselves to insult the image of the sainted Virgin, that they had enclosed in the

choir to preserve it from profanation. There, each exciting themselves by laughter, cries, songs and blasphemies, the statue, always an object insensible to all of these bravadoes, was upset and broken in pieces. Then nothing escaped their attention, altars, ornaments, pictures, organs, crucifixes, sacred vessels, all were thrown to the ground, destroyed, and treated with a thousand outrages. They despoiled even the tombs, and then scattered the dust of the dead. The historians of the times, who had never seen the equal, recounted with astonishment that in some hours there remained only the walls and some unshapen debris of this temple which contained seventy altars richly decorated. Continuing, they betook themselves to the other churches and in the convents by the light of the tapers they had captured. The pillage continued three days, at the end of which the bourgeois, fearing the end would be their stores, commenced to take arms, and assisted in overthrowing some of the crosses that yet remained. They say that the last fell with its weight upon the escutcheon of one Chevalier Tolson-d'Or, engaged also in the national cause, and put in powder his arms. After that, seeing the little number of those who had made so great a fight, the bourgeois regained courage, the magistrates reappeared, and the workers of this destruction returned to their habitations."—*Etudes D'Histoire et Biographic. By M. A. Bazin, pages 8-9.*

SECTION 8.—THE ANGLICAN CHURCH STILL ROMAN IN DOCTRINE SAVING THE SPIRITUAL SUPREMACY AND TEMPORAL AUTHORITY OF THE POPE. In 1638, A. D., Henry the Eighth was an opponent of 'pure and undiluted Protestantism. He had pride in his orthodoxy, and his title of "the defender of the faith." He was a man of learning; but was lacking in sympathy with the tenets of Protestantism. He, with all the English nation at large, was greatly stirred by attacks upon the Mass. They had profound resentment to these assaults. The English Church had, as we have seen, declared its belief in the Mass, the ceremony of private masses and the celibacy of the clergy. It was a separated, but not yet a "schismatic" church, from Rome. The King at this period was, indeed, so far as England was concerned, "monarch of all he surveyed." Parliament, cowardly and inane, unpatriotic and obsequious, had given, by formal statute, the King's Proclamations the same authority as an Act of Parliament. Again, they came to the aid of the King, and, by statute gave him, at one stroke, over six hundred monasteries, that had been exempted from the provisions of a former act that had put great resources into the King's hands. This was done at the same session which enunciated the articles of belief of the Anglican church, *in which a refusal to attend mass or confession was made a felony.* In London five hundred Protestants were indicted. Latimer and Shaxton were imprisoned, and the former was obliged to resign his see. Cramer himself escaped arrest only by the personal intervention of the King.

One of the terrible events of this epoch was the double execution of Lord Montague and the Marquis of Exeter. The former was the brother of Reginald Pole, who had fled the kingdom and had taken refuge at Rome, where he wrote a book, under the title of "The Unity of the Church," in which he had attacked Henry. Thomas Cromwell, still in power, had threatened Pole with the direful warning: "Pity that the folly of one witless fool should be the ruin of so great a family. Let him follow ambition as fast as he can, for those who have little offended (*saving that*

he is of their kind) were it not for the great mercy and benignity of the Prince should and might feel what it is to have such a traitor as their kinsman." It was a crime in Cromwell's eyes to be related even to one who had raised his ire. The charge against the two doomed men was treason. They were openly executed in the beginning of the year 1539. In 1538, the Pope, Paul the Third, had issued his bill of excommunication against Henry the Eighth. Later in the year 1639, three abbots of Glastonbury, Reading and Colchester, were charged with a denial of the King's supremacy and hanged as traitors. These were not Catholics engaged in these frightful proceedings.

While these turmoils were raging with the people and these executions of state rocking the commonwealth, the Church of England was in the sea of uncertainty as to its final position on the momentous questions of doctrines that raged in its bosom. At this time, 1540, the mass was untouched. Every hymn, every prayer was still in Latin; confession, penance, fastings and feastings and extreme unction were yet part of church order or doctrine. Henry the Eighth died in 1647.

Then came Edward, son of Henry the Eighth, after his father's death. With Cranmer as the ruling spirit in Church affairs, the Anglican Church moved rapidly forward into the arms of anxious and awaiting Protestantism.

SECTION 9.—THE OSCILLATIONS OF THE ANGLICAN CHURCH BEFORE FINALLY ACCEPTING THE PROTESTANT FAITH. Amidst the turmoils of political contentions, denominational disputes and the throes of sovereign succession, the English Church swayed from side to side for a hundred and fifty years before it rested its weary feet firmly within the pale of Protestantism. With Edward, the successor of Henry the Eighth, it was semi-Protestant; under Mary it was Catholic; in the reign of Elizabeth, James the First and Charles the First it was a Protestant denomination; under Cromwell, Puritan and Presbyterian; in the sovereignty of Charles the Second, Protestant, with strong Catholic leanings; with James the Second the English Church returned partially to the Roman Catholic fold. Then came the final act in the great drama of English Church controversy, when William of Orange and Mary, his wife, ascended the throne in 1688, and Parliament passed the Act of Succession that no Catholic nor the consort of a Catholic could be its king or sovereign. Thus in England was accomplished by law what has been done in America by the consensus of opinion of enough of its electors—the inhibition of a Catholic to hold the office of Chief Magistrate of the land. The question of what is right in the affairs of the country that has an established church will not be raised. It need not be for the purpose of this inquiry; but, in free America, where the people are fundamentally opposed to religious tests, the issue may well be presented. It is more than pertinent. It reaches to the very foundation of our system of government. To ostracise a man from the enjoyment of public position on account of his religion strikes a vital blow at American freedom, its splendid institutions and its aegis of invulnerable protection hovering over every American citizen. Shameful is the fact that such is the spirit that animates not a few in the Republic. So great are they in number that it has made it too dangerous a political experiment for any political party in the land to nominate a Catholic for President, however great the country may need his learning; however emphatic his talents that fit him for this

high office; however grateful the nation at large may be for his past services for the welfare of the Union.

SECTION 10.—WHAT IS PROTESTANTISM? We are now about to proceed to examine the epochs and reigns of the sovereigns of England, from the time of Henry the Eighth to that of William and Mary, when England formally became a Protestant church and country. This investigation at this point is to ascertain if there has been, in the years past, any difference between Protestants and Catholics in dealing with religious issues under the stress of political contentions, church differences and national upheavals. Before entering these avenues of history, the definition of Protestantism will be given in order that there may be kept in mind a clear understanding, at least, of the principal religious doctrines in question. The second Council of Squires, held in 1529, ruled that the religious status then existing was to be preserved and that no innovations, such as the leaders of the movement, generally known as the "Reformation," desired, were to be introduced in those States which had not hitherto made them, and that Mass was everywhere to be tolerated. A formal *Protestio* was then handed in by certain States of the Empire, including some of the more important princes, and fourteen imperial cities, against this action of the Diet or Council. The main principles in the protest were: That the Roman Catholic Churches could not judge the Reformed Churches, for they were no longer in communion with her; that the authority of the Bible is supreme, and above that of councils and bishops; and that the Bible is not to be interpreted according to tradition, but to be interpreted by means of itself. The Roman Catholic Church, on the other hand, holds, that, guided by the Holy Spirit, the councils of the church are the sole and only true interpreters of Holy Writ.

SECTION 11.—THE CLOSE OF THE REIGN OF HENRY THE EIGHTH. Laws are the guide posts of history; the consensus of the judgment of the nation; the measure of its civilization; the standards of its morality; the indices of its aspirations. The closing years of the reign of Henry the Eighth are the records of the mind and heart of the Anglican Church. It was a national establishment. Parliament dictated its policies, enunciated its policies, and declared its principles. In that part of the reign that we have heretofore considered, the laws that Parliament had established regarding the church had given the faggot and the funeral fire in retaliation for dissent from the doctrines of the English Church and the executions of Bishop Fisher and Sir Thomas More had equalized the auto-de-fe of Spain, and the burning of the humble school-master Lambert, and Niebert, the preacher, had paralleled the smoking obsequies of Hus and Savonarola. There had been no repeal of these sanguinary laws in England that made a man a criminal for an honest difference from Parliament on a matter of his religious faith. Chapter IV of the Acts of the 37th Parliament of Henry the Eighth provided for the dissolution of College Chuntries and free Chappels at the King's pleasure. The last act of Henry's reign was one to give him one entire subsidy, and two whole Fifteenes and Tenths. He had reigned forty years.

Strange man! Wonderful composition of mental and moral faculties! Antitheses of attributes! "Defender of the faith!" divider of the church! No historian has been his apologist—no admirer his eulogist! Time does

not ameliorate the harshness of his character, nor years soften the animadversions of his enemies, and yet, in the period in which he lived, he had not only his supporters, but his flatterers! Henry was a type of his age. He was not a Catholic. Non-Catholics of America have no taint from him. Here ancestry works no corruption of blood in civil or religious descendants in non-Catholics. There seem to be some who think it does, however, with Catholics. They are held responsible individually for what their denominational forefathers have done.

SECTION 12.—THE REIGN OF EDWARD THE SIXTH. SEMI-PROTESTANT—1547 TO 1554. Edward the Sixth, son of Henry the Eighth, was King at nine years of age and dead at sixteen. His government was administered amidst ignorance, violence and mutation. The age was so poorly informed on sacred history that even most of the priests of Scotland believed that Luther had written the New Testament Scriptures, and these clergymen asserted that the Old Testament alone was the Word of God! (*Hume*, Vol. 3, p. 331).. Such was the violence of that epoch that women even did not escape the flames on mere matters of difference in religious opinions. Changes reached every form of church creed. Mary, the Catholic sister of the King, dominating a few who would not yield their convictions at any cost, appealed to a foreign power to protect her in her religious views. The very first act of Edward's first Parliament was one to punish those who spoke irreverently against the Sacrament "of the body and blood of Christ, commonly called the Sacrament of the Altar, and to require the same to be received in both kinds."

In this reign the inhibition against the marriage of clergymen was lifted and the most monstrous and extensive system of simony ever introduced in the English Church was inaugurated. Churches, parishes and bishoprics were awarded to laymen as sources of revenue, and they were empowered to appoint ministers, farm out the benefices, and to gather the revenues of the church as part of their personal and official income. Preaching against established doctrines—made so by legislative enactment—was a dangerous enterprise, and Wishert, a gentleman by birth, was even burned by the spiritual power for heresy, *without the aid of the civil authorities*. Joan Bocher was burned because she maintained that Christ was not incarnate of the Virgin. The semi-Protestant reign of Edward was one that did not differ in kind from that of his Anglican father. Religious opinions were settled by legislative enactment—religious differences by the flames.

SECTION 13.—THE REIGN OF MARY.—CATHOLIC.—1553-1558. Mary had been faithful to the Catholic religion. Her interests lay in the return of the power of the Pope in England. The papal see had never consented to the disannulment of the marriage of Catherine of Aragon, whose daughter Mary was by Henry the Eighth. She had persevered in her religion amidst all the changes of form and faith in England, and in her persecutions had declared that she was "hardly good enough to have the honor of being a martyr." An attempt was made to make Lady Jane Grey the sovereign of England, and, although the state of the public mind caused the people generally to fear the ascent of a Catholic queen, yet such was the loyalty of the English nation to the rights of Mary, she, with little opposition, mounted the throne in 1553. Her generosity towards and forgiveness of her enemies who had sought to thwart her in the

effort to secure her royal rights, were broad and genuine. Great opposition, however, was shown at Mary's choice of husband—the son of Philip of Spain, who was eleven years her junior. Rebellion broke out. Lady Jane Grey was proclaimed queen. Suffolk was at the gates of London with an armed force before he was repulsed. In the end Mary triumphed, and married Philip of Spain. The old religion was restored and Cardinal Pole came over and absolved the kingdom from all of its past offences. France and Spain at war, England covenanted to remain neutral. She broke her agreement, compelled by the very "course of events." The land was now filled with factions. Seditious pamphlets grew up apace. They were replete with sentiments intended to inflame hatred to the Spaniards. Their inspiration was the Protestant element. One year from his marriage to Mary, Philip returned to Spain to receive the kingdom of that country from his father. He was absent a year and a half. When he returned, England was fully committed to hostilities.

Mary having determined to make England once more Catholic and to be in harmony with the Roman See, the laws of the kingdom were amended in order that this plan might be carried out. These statutes reflected the will of the sovereign, the judgment of the leaders and the temper of the times. The first act of Mary's reign was a law declaring the Queen's Highness to have been born in a just and lawful matrimony, and repealing all statutes of Parliament and sentences of divorce had, and made, to the contrary. The next act was to repeal all the statutes passed in Edward the Sixth's reign relating to the Church, and to reinstate the status of the Established Church as it was in the last year of the reign of Henry the Eighth. The Church of England became Anglican—a halt between the Roman belief and the dogmas of Protestantism.

After the marriage of Mary and Philip of Spain, the Parliament succeeding this ceremony, held in the year 1554-1555, by Chapter 6 of that Session, provided for the renewing of three ancient statutes of the realm to suppress heresy and Lollardy. This was followed with an Act "repealing all Statutes, Articles and Provisions made against the See of Rome, since the 30th year of King Henry the Eighth, and also providing for the establishment of all Spiritual and Ecclesiastical Possessions conveyed to the laity." This was a compromise by which the newly-enriched lords held on to their possessions acquired during Henry's reign in their revolution in the domain of the Church.

The work of restoration began promptly. It was carried on with zeal. Rogers was the first of the victims of the new policy. He was burned on the 4th of February, 1555. Hooper, Bishop of Gloucester, suffered in the same way on the 9th. For three years and nine months these sacrificial fires were lighted and offerings of human lives were made on the altar of a state religion to which all must bow with loyal allegiance, or be punished as felons. Ridley, Latimer and Cranmer fell in this era of executions. Nearly three hundred were destroyed in this sanguinary manner. On November 17th, 1558, Mary died, and with her demise the system ceased. She is known in history as "Bloody Mary." Opinions differ as to her real character. It has been said of her that "her name deserved better treatment than it has generally met with; for she was far from cruel." She was kind to the poor, sought the administration of the law, to be just to

her subjects, and directed that witnesses should be admitted to testify against the Crown. However, her name has borne, and probably always will bear, the odium of a cruel and mistaken State polity.

In this almost pitiless age, the voice of Cardinal Pole was raised asking for a more merciful execution of the sanguinary laws in matters of religion.

SECTION 14.—THE REIGN OF ELIZABETH—PROTESTANT. 1558-1603. Immediately, on the very day of the demise of Mary, Elizabeth, half-sister of Mary, and daughter of Henry the Eighth, was proclaimed Queen by the Lords of the Council. On her accession to the sovereignty, in the speech to her Council, she required their assistance, "that I with my ruling, and you with your service, may make a good account to Almighty God, and leave some comfort to our posterity in earth." There was an immediate revolution in Church affairs. The first Act of the Parliament that assembled after the crowning of Elizabeth as Queen, held on January 25th, 1558-9, the end of the year coming in the Spring then and not on December 31st, as in our calendar, was one "Restoring to the Crown jurisdiction over the State, Ecclesiastical and Spiritual, and abolishing all foreign power repugnant to the same." It only required a change of sovereigns in those strange days for almost all England to revolutionize its religious belief. Many were faithful to their professions; but too many, for the honor of man, were like the famous Vicar of Bray, who, when charged with inconsistency in adapting himself to every devious variation in religious doctrine, declared that he had been consistent with his principles, and those were to "Live and die Vicar of Bray."

The second Act of Elizabeth's reign was for the "Uniformity of Common Prayer and Divine Service in the Church and the Administration of the Sacraments." The third Act was a recognition of the Queen's title to the Crown, and the fourth was a statute to provide for the Restitution of the First Fruits and Tenths and Rents reserved *nomine decimo* and of parsonages inappropriate to the imperial crown of the realm. The description—"first fruits"—meant here the initial benefits that came from the incumbency of a see or parish. It was in some cases, if not all, the entire monetary benefits of the holding, which went to someone else, for the first year, other than the party invested with the benefice.

Among the singular and searching provisions of the second statute of Elizabeth's reign was that which was enacted in its third paragraph. It declared that:

"From and the said Feast of the Nativity of St. John Baptist next coming, *all and every persons* inhabiting within this realm, or any other the Queen's Majesty's Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavor themselves to resort to their Parish Church or Chapel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer and such service of God shall be used in such time of let, *upon* every Sunday and other day ordained and used to be kept as Holy days, and then and there to abide orderly and soberly during the time of Common Prayer, Preachings Service of God there to be used and administered; upon pain of punishment by Censures of the Church, and also upon pain that every person so offending *shall forfeit for every such offence twelve pence*, to be levied by the Church

Wardens of the Parish where such offence shall be done, to the use of the poor of the Parish, of the goods, lands and tenements of such offender *by way of distress.*"

Catholic and Protestant, Lollard and Anglican, were not exempted from the sweeping provisions of this section. It was a blanket device to make all attend divine service.

The Book of Common Prayer, with its forms, was ordained as the sole guide to worship, and all infringements by ministers were to be punished, the first with a whole year's imprisonment and the second with incarceration for life!

In November, 1558-9, the Queen had despatched messengers to the several European Courts announcing her accession to the throne. One was included to the Pope. Paul IV. answered Elizabeth's messenger with the statement that it was great boldness in her to "assume the crown without his consent, and that she must submit all her claims to his decision."

When in the summer of 1559, the time arrived for administering the new oath of supremacy, fifteen bishops refused to take it, and resigned their sees, or were deprived of them. There were ten vacant bishoprics. Only two bishops took the oath. A very small percentage of the beneficed ministers surrendered their livings. At the end of the year Matthew Parker was consecrated as Archbishop of Canterbury and became the primate of the Anglican Church. A quartette of bishops who had been exiled during the reign of Mary were then consecrated by Archbishop Murray.

An Act of the fifth of Elizabeth excluded Roman Catholics from the House of Commons. On the 25th of February, 1570, Pius 5th signed a bill of excommunication against Elizabeth.

The Puritan had now entered the religious and political arena. Although an opponent of the government, he was still more a foe of the Catholics. He could be depended upon in a contest to choose sides with Elizabeth.

At this period, despatched by Gregory XIII, a body of Jesuits entered England in an attempt to recoup the island for Catholicism. Then came prohibitive measures from Parliament. The first Act of the 23rd Elizabeth made it a treasonable offence to pretend to have any power to absolve subjects from their obedience to their sovereigns; and all subjects so withdrawn were deemed to be traitors. *Saying Mass, or attending Mass, was forbidden under heavy penalties.* Campion, one of the Jesuit leaders, was thrown into prison and tortured until he had revealed who had sheltered him. He and others were convicted; but all were spared save Campion and three others. When before the High Court of Commission "the prisoners were called upon to say, if the Pope were to absolve them from their oath of allegiance, and to attack England, what they should do, and which side they should support. The miserable, frightened men knew not how to extricate themselves from this dilemma. They answered that they would render unto God what was God's, and unto Caesar what was Caesar's; but this evasion was interpreted into a confession by their judges. Thus the prisons were filled; *execution followed upon execution*, and Catholicism, in its turn, had its martyrs." (1.) The severities against Catholics increased. In 1584, all Jesuits, seminary priests and others of

the Catholic clergy, were commanded by a statute of Parliament to depart from England within forty days, on pain of being adjudged traitors, and penalties were provided for those who, knowing any priest to be within the realm, who should not denounce him to a justice. All were required to be both private and public informers against friend or foe. These bitter and venomous acts produced an effect quite opposite from what they were intended to secure. In 1583, Burleigh speaks with an openness that not only did him great honor, but shows that an enlightening era was beginning to dawn in men's minds. This language he used in a memorial to the Queen herself: "I account that putting to death does no ways lessen them (the Catholics); since we find by experience that it worketh no such effect, but, like hydra's heads upon cutting off one, *seven grow up*; persecution being accounted as the badge of the church; and, therefore, they should never have the honor to take any preference of martyrdom in England, where the fullness of the blood and greatness of heart is such that they will even for shameful things go bravely to death, much more when they think themselves to climb to heaven; and this vice of obstinacy seems to the common people a divine constancy; so that, for my part, I wish no lessening of their number, *but by preaching and education of the younger under schoolmasters.*" (2)

(1.) Ranke, Vol. II, page 168. Knight, Vol. III, page 181.

(2.) Knight, Vol. III, page 181.

Reviewing this period of English history, an age when one queen signs the death-warrant of her blood relative; when men were required, under penalty of death, to abjure their religion; when neighbor was set upon neighbor to bring him to the gallows, or suffer the severest pains of the law; when the accused was made to convict himself—naturally the mind contemplates with horror the vicious epoch, and appreciates with profoundest thankfulness the present in broad-minded and advanced America, where not only has this system disappeared, but where the people, at large, look with righteous indignation upon the least semblance of a return to measures so contrary to the development of the highest national life.

It was in the midst of this reign of harshness and period of unpardonable cruelties that the Spanish Armada appeared off the Coast of England, with hope pregnant of success from the disaffection of the English Catholics and the blessings of the Pontiff, upon its errand of conquest. Not a Catholic leader or squire failed his country in this hour of its gravest peril. The loyalty of the Catholics of England saved it from ruin. Their unswerving fealty delivered England from the hands of the invader.

While we are making this journey through the corridors of English history, it must be kept in mind that it is only for the purpose of discovering from its ancient chronicles, whether, or not, in the annals of the dark ages of the people of Great Britain in their religious crises, there was any difference in the methods used by men, whether they called themselves, Catholics, Protestants, Anglicans, Puritans or Independents, when they had the power to enforce the doctrines they held by the use of the secular authority. Was the gallows, the sword and the faggot in common use or not by each? This is the quest.

The alteration in beliefs had now brought the Anglican Church in great disfavor amongst the advanced Protestants, and more especially with those

of the Puritan connection. Immediately, the Anglicans began to use the powerful weapon of governmental persecution against them. Their printing presses were outlawed, their plants seized, and their assemblies were broken up. A congregation of dissenters were captured at Plumbers' Hall and some of them were committed to prison. Protestants, or more precisely, non-Catholics, had begun to punish non-Catholics for their religious beliefs.

In a quarter of a century the lash of public legislation and the faggot of state persecution had destroyed English Catholicism in all its open forms. It was hidden and alive alone in the breasts of the loyal few. Elizabeth died March 24th, 1603.

In her later life she had developed great vanity. As her personal charms disappeared, she augmented the number of her adornments. Sir John Harrington told this anecdote of her: "On Sunday my lord of London preached to the Queen's Majesty, and seemed to touch on the vanity of decking the body too finely. Her majesty told the ladies that 'if the bishop held more discourse on such matters, she would fit him for heaven; but he should walk thither without a staff and leave his mantle behind him.'"

SECTION 15.—THE REIGN OF JAMES, FIRST KING OF SCOTLAND—PROTESTANT—1603-1625. Queen Elizabeth died at 3 o'clock in the morning. Before 10 o'clock of the same day, James, King of Scotland, was proclaimed by the Council her successor. By the principle of hereditary succession, the crown belonged to the descendants of Margaret, Queen of Scots; but the statute of 35th Henry VIII gave the king the authority to dispose of the succession to the throne by testament, and in his will Henry had passed over the descendants of Margaret.

On the 5th of April, 1603, James left Edinburgh for London. One of the incidents of the journey exalts the realm of England. To the credit of Englishmen; to the honor of humanity; to the laud of Almighty God, an address of the Catholics of England was presented to the sovereign on his imperial journey imploring him for "the free exercise of their religion, in private, if not in public, by suffrance, if not with approbation." A half-century nearly of oppression and persecution had not been able to extinguish the lamp of conscience lit in the breasts of the Catholics of Great Britain. The example of brave and loyal souls, in any cause, living up to the convictions of their consciences, is a praise to their race and an inspiration to mankind. Some of the Catholics expected yet more than toleration from the King. Robert Parsons, a Jesuit priest, even hoped that James would become a Catholic. He wrote on May 14th from Rome, that there were prayers recited for him in the seminaries, and declared that the Pope was "delighted with the King's book, 'Basilicon Doran.'" Knight, the English historian, has expressed the belief that James, before the death of Elizabeth, had promised that the Catholics should be tolerated.

Devoted, aggressive, bigoted, the Puritans had now become a formidable political power as well as an influential denominational element in the affairs of England. On his journey to London, the Puritan ministers presented a petition to James and desired a conference. On the 14th, 15th and 16th of January, 1604, the King called to Hampton Court the Archbishops of Canterbury, eight bishops, five deans and two doctors, who were to support the forms and ceremonies of the Church and to resist all

changes. Four of the "reforming party" were summoned, including Dr. Reynolds, a divine of talent and scholarship. "Royalty," says Knight, Vol. I, page 314, "never displayed itself in a more undignified manner. Episcopacy never degraded itself more by a servile flattery of royalty. James, in an insolent demeanor to the representatives of a growing party in the English Church, thought to avenge himself of the humiliation he had been occasionally compelled to endure from ministers of the Scottish kirk. He was the chief talker in these conferences. Harrington, who was present, says: 'The King talked much in Latin, and disputed with Dr. Reynolds; but he rather used upbraiding than argument, and told the petitioners that they wanted to strip Christ again, and bid them away with their sniveling. * * * The bishops seemed much pleased, *and said that His Majesty spoke by the power of inspiration. I wist not what they mean; but the spirit was rather foul-mouthed.*'" A few alterations were made in the Common Prayer; and a new version of the Holy Scriptures was ordered to be undertaken. James had chosen his side; but his pedantic vanity, though suited to the taste of Bishop Bancroft, who fell upon his knees and thanked God for giving them such a King, was not quite fitted for the government of the English nation. In the first Parliament James was at issue with the House of Commons. This was over the delicate right of the House to be the judges of the election and qualification of its members, and right of the House, through its Speaker, to order elections to fill vacancies in its body. James wanted the power entrusted to the Court of Chancery to supervise the qualification of its members. The House of Commons would not yield its rights.

"King James's Bible," that masterpiece of the English tongue, was the result of the order to have a new translation of the Sacred Scriptures.

The Gunpowder Plot was one of the tragic events of King James's reign. This has been commonly attributed to the Catholics of England, and it has been opprobriously designated "a Popish plot." These opinions and expressions were born of an era of hates and animosities. As the clouds of prejudice disappeared before the sunlight of truth, it was seen that the conspiracy to destroy the members of the House of Parliament in one single, fatal blow, was confined to a few fanatical men, Catholic though they were, whose numbers could be counted almost on the digits of one hand.

James showed no little respect and granted no small toleration to Catholics; yet the spirit of animosity was still ripe in his kingdom, and in 1607 a petition was presented to Parliament for a more rigorous execution of the laws against "Popish rescusants," as Catholics were called. James gradually abated the drastic laws on religion; *but heretics were still, sometimes, burned at this period of James's reign in England.* A modified oath was provided. Its only test was that the party making the oath engaged only to abjure the Pope's power of dethroning kings. This had never been a doctrine of the Church, and had only, in rare cases, been attempted to be exercised by the Pontiffs. Yet, in the midst of these wholesome modifications in enactments relating to religion, in some cases *too vehement an expression of religious difference on doctrinal matters with the powers that were, brought the brave to the gallows.*

James died on March 22nd, 1625, after a reign of 22 years.

SECTION 16.—THE REIGN OF CHARLES THE FIRST—PROTESTANT—1625-1649. Charles the First was proclaimed King of the day of his father's death. It was an era when three prominent public characters had been developed in the commonwealth—the English gentleman, the English Puritan, and the saintly English mother.

England was not yet as thoroughly impregnated with Protestantism as were the Protestant States of the Continent. The bigotry of the times was losing its hold in the English Church itself, and while the Church authorities were willing to grant more liberty of opinion to those who differed with the established forms, yet the attempts to ameliorate discord met with severe censure from the Commons. When Buckingham's impeachment lagged, says Hume, the House of Commons "sought other objects on which it might exert itself. The never-failing cry of Popery here served them instead." It was decried against Buckingham that his mother was a Catholic, and his wife was not free from the suspicion of being one. "So violent was the bigotry of the times, that it was thought sufficient reason for disqualifying any one from holding an office, that his wife, or relations, or companions, were Papists, though he himself were a Conformist." (*Hume*, Vol. 5, page 17.) This spirit was revived in the United States under the A. P. A. era. Their membership was known to oppose a Protestant candidate for public office in the City of Annapolis, in Maryland, *because he was too friendly with Catholics!* Happily, one of the signs of the times for a better era was seen in the granting of the Charter of Maryland, in 1632, to Lord Baltimore, who desired to found a commonwealth where differences in religious belief would be allowed to all good citizens. It was not his privilege to carry out this noble idea. Death intervened. His equally illustrious son, Cecilius Calvert, succeeded to the rights of his father and settled Maryland—the first absolutely free State in religious matters in the wide, wide world. George Calvert, the First Lord Baltimore, and his son, Cecilius, were both Roman Catholics.

One incident will tell the terrible persecutions on religious matters that still darkened the annals of the kingdom. We must remember that it was not now a quarrel between Catholics and non-Catholics, but between Protestants and Protestants, and the spirit of the age may well be gauged by the treatment that Dr. Alexander Leighton, a Scottish divine, received at the hands of his Anglican brethren. He had written a book entitled, "Zion's Plea Against Prelacy." He was tried by that infamous tribunal of the reign of Charles the First—"The Star Chamber Court." Leighton was whipped; placed in the pillory; had an ear cut off; one side of his nose was split; he was branded on one cheek; in the week following he lost the other ear, and then his nose was split again and the other cheek branded. In this reign King James's Book on Sports, naming those allowable on the Sabbath day, was reprinted. They had very great respect for the Sabbath, but sparse regard for human rights.

The violences and usurpations of Charles the First, with the mad fury of the times in political and religious dissensions, ended in the death of Charles by the axe on January 30th, 1649.

On the morning of his execution the King said to Bishop Juxon: "We will not talk of these rogues, in whose hands I am; they thirst for my blood, and they will have it, and God's will be done. I thank God, I heartily forgive them, and I will talk no more of them." With affection

he took leave of his daughter, Elizabeth, then twelve years old. Then of his son, the Duke of Gloucester, then eight years old. He said to him: "Mark, child, what I say; they will cut off my head, and perhaps make thee king; but thou must not be king as long as thy brother Charles and James live." "I will be torn in pieces first," said the heroic boy.

Rancor and resentment, animosities and antagonisms, common to the affairs of men and State, that so often show themselves under the dynamic force of denominational and religious differences, had been overshadowed or intermingled in the reign of Charles the First by the mighty throes of government in the contentions between the King and his opponents. It was with Englishmen whether, or not, their freedom and hereditary rights were to be destroyed by the usurpations of their sovereign. War was transferred, in a large measure, from Church to State. Times were improving beside. Hence, the bloody hand of religious executions and the fiery touch of the fanatical torch were for the moment stayed.

SECTION 17.—THE PROTECTORATE.—OLIVER CROMWELL.—PURITAN—1649-1658. At the initiative of the Protectorate, all England was moved with the beliefs, interests and contentions of four religious bodies—the Catholic, the Anglican, the Puritan and the Friend or Quaker denomination. The Friends, with their mild and peaceful words, but aggressive acts, had now become an element of force in English history. The Puritan was in power. Around the hearth-stone he was a model husband, a worthy sire and a helpful companion. In State, he was arrogant, bigoted and uncompromising. The age was faithfully pictured in his acts. The Quaker fought in turn by his unyielding perseverance to worship the God of his fathers as he desired, regardless of statute to the contrary, and every administration of the government. He would hold his public meetings contrary to law, be arrested, sentenced to prison, serve out his term and then come back to the same place, and do the same thing over again. All religions in their order, when their opponents were in power, suffered the stroke delivered by the mailed hand of authority, to prevent those who professed a faith contrary to the State, from enjoying their rights of conscience. The Quaker was an interesting representative of passive yet powerful resistance. Happy Republic of America that has repudiated all legislative union of Church and State; and yet has built its strong foundations on the sentiment and principle of the grand epitome of the Supreme Court of the United States, that "This is a Christian Nation" (1), and, by its laws, customs and jurisprudence, endeavors to exhibit and practice a benign and broadminded Christian ethics in its domestic life and national being.

(1) United States Reports, Vol. 143, page 457.

The same spirit that the Anglicans had shown to Catholics in the "Popish resuant" laws, was now exhibited by the Puritans towards the Anglicans. The Puritans prohibited by ordinance Episcopallians to be received in private families as preceptors! Cromwell himself denied toleration. The Presbyterians opposed it. The Catholics were harassed by the severe execution of the laws against them. The Quakers, or Friends, were hunted and persecuted by every other sect. (*Knight*, Vol. 4, page 193.) George Fox, prominent amongst the Quakers, finally obtained an audience with Cromwell. *Fox had been seized for preaching and carried to London.*

When he had reached the presence of Cromwell, he exhorted the Protector to keep in the fear of God. Cromwell heard him with patience, and then said: "Come again to my house. If thou and I were but an hour of the day together, we should be nearer the one to the other. I wish no more harm to thee than I do to my own soul." One compromise, one kind word, one softening of man to man, lights the lamp of reconciliation. Before he departed George Fox gave Cromwell his written promise that he would do nothing against his government. Fox and some of his flock had been dispersing, it was alleged by Major-General Goffe, "base books against the Lord Protector."

Cromwell, the Puritan, was equally arbitrary in his government of Parliament as Charles the First. In his ire he went to the door of the House, and, in dismissing them, named members whom he opposed and hurled opprobrious epithets at them as he broke up the session. He died September 3, 1658. His belief was that he had been an instrument in the hands of God for good to England. The night before he died he said, "I would be willing to live to be further serviceable to God and his people; but my work is done. Yet God be with his people."

During Cromwell's administration of the government of England the persecution of the Irish Catholics was extreme. By proclamation of the Irish Commissioners, in 1653, all Catholic clergymen were ordered to quit Ireland within twenty days under penalties of high treason, and all persons were forbidden to harbor them under penalty of death. The Catholic clergy, at this period, suffered greater hardships than any to which they had been heretofore exposed. Formerly penalties could not be executed; but now Ireland lay prostrate at the feet of her English conquerors and the rigors of the law could be enforced. Yet the brave Catholic clergy did not desert their flocks. Several were captured and executed on the gallows.

SECTION 18.—THE ADMINISTRATION OF RICHARD CROMWELL—PURITAN—1658-1660. Two brief years were allotted to the rule of Richard Cromwell, son of Oliver Cromwell. His name as successor had been carried to the Council by word of mouth from the lips of Cromwell. It had been written, but the sign manual of the Protector was never presented to official view. The royalists who had fled abroad, saw with contempt "this coxscomb," as they called Richard, given the head of the empire; but the revolt of the nation that they expected, did not occur. They were astonished at the inertness of the people. The end, however, came quickly. The army entered into cabals against the Protector. They openly assembled, and the chief officers demanded that "the whole military power should be entrusted to some person, in whom they might all confide." Two aldermen of London, Tichburn and Ireton, expressed the same resolution of adhering to "the good old cause," as the army had expressed the animating reason for their conduct. Richard was weak and unwise. When he had caused murmurs amongst his Puritan adherents by some of his appointments, he unwarily replied: "Would you have me prefer none but the godly? Here is Dick Ingoldsby, who can neither pray nor preach; yet will I trust him before ye all." "This imprudence," wisely wrote Hume, "gave great offence to the pretended saints." Parliament became alarmed at the gatherings of the military chieftains, and voted against any meetings being held except with the Protector's consent or orders. Meanwhile some of Richard's friends proposed to put an end to the activities

of his enemies by having Lambert, chief amongst the intriguers, assassinated. Richard openly refused to agree to this. He declared he would not purchase power or dominion by such sanguinary methods. Upon the action of Parliament, the officers hurried to Richard and demanded the dissolution of Parliament. Richard complied. This was considered an act of dethronement. Shortly afterward Richard signed his resignation of governmental power. He had held it scarcely two years.

Brief as had been the day of Richard Cromwell, there had been time to take up the questions of Church and State. With profit may Americans contrast their different lot with that of Englishmen as late as the latter part of the seventeenth century. Think of our highest legislative body engaged, as was the House of Lords, considering in solemn assembly what were the merits of a national catechism; the sinfulness of theatrical entertainments, "and the papal corruptions supposed to exist in the Book of Common Prayer!" and everybody, when passed, must agree to it or be punished.

Richard Cromwell had passed into private life. The largesses and provisions made by Parliament to support him while living were on paper only. When the royal party came into power they were not worth the scroll upon which they had been written. These royalties were never paid.

In the government of the Republican party—that brief period between Cromwell—the son—and Charles the Second, the Committee, appointed by the House of Commons to report a form of government best calculated to secure the liberties of the people, amongst other measures offered a plan to secure freedom of worship to all believers "in the Scriptures and the doctrines of the Trinity, with the usual exception of the prelatists and the papists." The Puritan, a saint around the hearthstone, was still a stinging scorpion in the arena of public events.

SECTION 19. CHARLES THE SECOND—PROTESTANT—1660-1685.

On May 8th, 1660, Charles the Second, son of Charles the First, was, by the two Houses of Parliament, proclaimed King of England. The next year a commission of divines from the Anglican and Presbyterian branches of the Church in England met, under the authority of the King, to settle differences and beliefs and to join their factions in an agreement of uniformity. One of the subtle questions offered for debate was: "Can a command be sinful, enjoining that which is not in itself unlawful?" The divines came to no agreement on this point. Resolving to drop all minor matters, the commission took up eight passages in the Book of Common Prayer which the dissenters thought could not be adopted without sin. After much dissension, a common ground was found by the majority of the commission. The agreement was sent to Parliament and the Act of Uniformity was passed. It required all the clergy to assent to the compromise with hearty approval. In the Act, amongst other hard things to accept, was the declaration that it was unlawful to take up arms against the sovereign under any pretence. The lords objected. In vain they raised their voices. The Bishops were restored to their seats in the House of Lords, from whence, during the Protectorate, they had been dismissed. The Anglican Church was once more triumphant.

There had been antecedent acts of interest that had led to this ascension of Charles the Second upon the throne of Great Britain. Chiefest amongst these was the declaration of Charles from Breda, brought by the

hands of Greenville—the relative of General Monk, head of the Parliamentary Army—then the power in the kingdom. The messenger was fitly chosen. When it was announced to Parliament that the letter bore the royal seal, the arrest of Greenville was immediately demanded. Monk said it was unnecessary, that he was his relative, and he would be responsible for him. The second item in this letter that came as an olive branch was the promise of liberty “to tender consciences, and that no man should be disquieted or called in question for differences of opinion in matters of religion *which did not disturb the peace of the kingdom*; and promised, moreover, the royal assent to such acts of Parliament as should be offered for the full granting of that indulgence.” The streak of light thus appeared on the eastern horizon that augured the dawn of the day of religious liberty. The principle enunciated is the American ideal of today—liberty to all faiths so long as the believers in them, do not, under pretense of religion, violate the law of the land.

Lingard, Vol. XII, pages 72-3, tells how this promise to the ear was broken to the hopes of the Catholics. He states: “In June, 1661, the Catholics met at Arundel-house, and presented to the lords a petition complaining of the penalties to which they were liable for the refusal of oaths incompatible with their religious opinions. *The Presbyterian leaders lent their aid to the Catholic peers*; and Clarendon placed himself at the head of their adversaries. *Not a voice was raised in favor of the statutes inflicting capital punishment*; but, after several debates, the House resolved that ‘nothing had been offered to move their lordships to alter any thing in the oaths of allegiance and supremacy.’ In the meantime, Colonel Tuke was heard at the bar against the sanguinary laws; and several papers stating the grievances and prayer of the Catholics had been laid on the table. The petitioners claimed the benefit of the declaration from Breda, and observed that the only objection to their claim rested on *the supposition that the acknowledgement of the spiritual supremacy of the Pope implied the admission of temporal superiority. Against this they protested. The doctrine of his temporal authority was a problematical opinion, admitted, indeed by some, but no part of the Catholic creed; and the petitioners (so far were they from holding it) offered to bind themselves by oath ‘to oppose with their lives and fortunes the Pontiff, if he should ever attempt to execute that pretended power, and to obey their sovereign in opposition to all the foreign and domestic power whatsoever without restriction.’*” The friendship of the King, the assistance of the Presbyterians and the virile and patriotic petition of the Catholics failed to move the Anglicans in their entrenched position.

The House, having revived the report of its committee to inquire into “the sanguinary laws,” resolved to abolish the writ *de hæretico inquirendo*, and to repeal all acts imposing the penalties of treason on Catholic priests found within the kingdom, and of those of felony on the harborers of such clergymen, and of premunire—high treason—on all who maintained the authority of the Bishop of Rome. This measure of relief did not satisfy the laity. They desired all fines and forfeitures imposed on what was termed recusancy—that is, a belief in Roman Catholicism—abolished. Then the hand of their enemies had an open play. A resolution was moved and carried that no member of the Society of Jesus should have the benefit of the act. Discord appeared at once amongst the Catholics. Pamphlets on

the one and on the other side began to be printed. The first contended that the Jesuits ought to vacate their efforts for themselves in behalf of the common good. The other held it to be unjust to purchase liberty at the expense of their friends, and, if accepted, would it be a stigma upon Catholics. In the midst of these altercations amongst themselves the committee of Catholics at Arundel-house was dissolved, the progress of the bill was halted at the request of the Catholic peers, and, at the next session, the measure was not even called to the attention of Parliament.

In the midst of these contentions, doctrines were ascribed to the Jesuits which they had been, ever since the year 1618, by order of their general, "obliged, under pain of damnation, not to teach." "either in word, writing or print."

So again bigotry triumphed and the English Catholic was **not an English freeman**.

In Ireland the Anglican Church was formally established and the Episcopal bishops were returned to their sees.

Charles was not satisfied with the intolerance of the Anglicans and anti-Catholics. He desired to live up to the promise, given at Breda, of religious toleration. He was forced by matters of State to stay his word against his will and conscience, and to give the benefices held by non-conformists to the conformists. He endeavored to suspend the execution of the Act, which came in force on August 24th, 1662, but such was the protests against its illegality that the project was abandoned, and it is said that two thousand ministers were deprived of their livings at once on account of their consciences not permitting them to conform.

The bitter fight of the religious organizations continued. Opinions were divided as to what might be the rights of each other, but a common ground was found when both Houses presented an address to the King, asking a proclamation ordering all Catholic priests to quit the kingdom under penalty of death. After a brief contest the King assented.

Under a pretence of complying with the royal proclamation, the leaders of "orthodoxy" introduced a bill to check the progress of popery, and joined it to another to stop the diffusion of non-conformity.

Let it be observed that it was not now a contention alone between Catholics and non-Catholics; Churchmen and Romanists—but here Protestant bigotry and vindictiveness were arraigned against the rights of other Protestants—the Presbyterians and the Independents—as well as against Catholics. Their enemies formed a selfish party. They were for themselves alone and against all who opposed them. England at this moment needed every element of patriotism to soften the animosities of a century and the bitterness of a civil saturnalia. Scotland was upturned by the attempted destruction of its Presbyterianism; Ireland gnashed its teeth in hatred of the cruelties that had overthrown its ancient customs and impoverished her chieftains! Independents were aroused under the deprivation of their rights of free worship, and a delicate and diplomatic adjustment of all the changes in laws and estates demanded every lover of his country to resign some measure of polity to the compromises that were to bring peace to the distracted kingdom. *Not one point did the Anglicans yield.* This inflexible spirit was the essential element of the times in religious matters. Charity, to human observation, apparently had fled from the breasts of Englishmen. Christians acknowledged one Lord and Master,

but his sacred cross was no fraternal sign for them. Happily there was leaven in the measure of meal still held in the hands of mankind. It has produced the beautiful spirit that pervades the people of the American Republic; but it had not yet softened the asperities of our English forefathers two hundred years ago.

This double-loaded legislative weapon, charged to bring to earth alike both Catholics and Protestants who differed with the ruling power, together with all who opposed the Established Church, passed with celerity through the House of Commons. In the House of Lords it met with an impediment by the objections of the Catholic and Presbyterian peers. The legislative effort ended by an address towards the close of the session asking the King to put in execution all laws against Catholics, dissenters and sectaries, which was substituted for the original bill.

This was in 1661. Two hundred and fifty years ago Anglicans in England were unwilling that any one in the kingdom should enjoy their full religious rights except themselves. This obnoxious doctrine, then enunciated, is now thoroughly repudiated by their American denominational descendants and English progeny. They have repudiated these ancient garments of their predecessors. They will not wear them, nor are they responsible for the fact that their religious forefathers had these unrighteous fashions. The American Catholic joins with his non-Catholic ancestors in repudiating attempts to force the conscience of men by fire, faggot and the gallows, as it was practiced by their forefathers. The conduct of their ancestors carries no denominational corruption of blood to any in the Republic. In free America no man is held responsible for any act except that which he himself has committed.

Charles still continued his heroic endeavors to secure liberty of conscience in religious matters. The House of Commons answered it by more drastic measures, *one of which refused office to all who declined to take the Sacrament according to the forms of the English Church!*

Let the reader recollect that these were not Catholics engaged in this atrocious act of blasphemy and formula for making hypocrites. Conscienceless people would bend to the storm. The meretricious would be elevated to public position by such a monstrous test. Good men of tender consciences would be outlawed by the brutal and irreverent ordeal.

February 6th, 1685, Charles the Second died. Before his death he was taken into the Catholic Church. The Rev. Father Huddleston received his confession and administered the sacrament. James, Duke of York, his brother, himself a Catholic, had asked Charles if he should send for a Catholic priest. "For God's sake, do," was the King's answer, "but," he immediately added, "will it not expose you to danger?" James, however, took all risks.

Charles the Second, this strange character, relied on dissimulation for success; he encouraged immorality to a degree that made it bold in the presence of virtue. He left no legitimate issue. He acknowledged the paternity of nine illegitimate children.

SECTION 20. -THE REIGN OF JAMES THE SECOND- -CATHOLIC-
1685-1688. After a respectful period had elapsed after the death of Charles the Second, James, his brother, Duke of York, his legal successor, emerged from his closet and repaired to the apartment in which the Council of State was convened. There he made so commendable a speech without

notes that it won their confidence and they begged leave to have a copy of it made and printed. To this the new sovereign consented. James was an acknowledged Catholic. The Church of England was non-Catholic in the sense of its opposition to its government by the See of Rome. It was a peculiar situation between King and State on this question. James spoke directly in these words in his brief address: "I shall make it my endeavor to preserve this government, both in church and state, as it is now by law established. I know the principles of the Church of England are for monarchy, and the members of it have shown themselves good and loyal subjects: therefore, I shall always take care to defend and support it."

James was in a unique position. He was King of a kingdom in which the religion he professed was outlawed. His wife professed that faith. It could have no public services. Respecting the old maxim of the law, that "a man's house was his castle," private chapels were permitted to members of the Catholic Church. James recognized the delicacy of his situation. With three Catholic friends he discussed the subject of his line of conduct in regard to attending the services of the Catholic Church. To his credit he had the courage of his convictions. The second Sunday after his accession to the throne, in direct opposition to the advice of the Council, James ordered the folding doors of the Queen's chapel to be thrown open, that his presence at mass might be noticed by those in attendance in the ante-chamber. The pulpits of the clergy and bishops of London immediately resounded with alarms against "popery" and the signal of danger of the ruin of Protestantism was raised.

James became alarmed. He sent for all the clergy of the city. He complained that such conduct was dangerous to the nation and without provocation on his part, and added this strong suggestion that he would feel himself relieved from his engagement to the church as soon as it swerved from its agreements with him. The bishops consented to undertake to restrain within proper limits the zeal of the preachers. The tempest soon died out. James, however, was not prudent. He saw no reason why he should not go to the Queen's chapel in state on particular occasions, and so announced to the Council, and required that, at these times, the ministers and officers of his household attend him, at least, and accompany him to the door, and there await his return.

This was done with all the pomp and ceremony of royalty on Holy Thursday and Easter Sunday. At Easter the king was accompanied by the Knights of the Garter with their collars, and a large number of the nobility as he went and returned to his own apartment. These incidents excited uneasiness in the minds of the Protestants. They saw in these acts the beginning of a movement to restore, stage by stage, the public worship of the Catholic religion. They exhorted each other to watch with anxiety the succeeding steps of the new sovereign. They passed the slogan to be ready to defend the first attack on the rights of the Established Church.

The motives of James have been explained in two ways. One said that they were only a display of royalty and circumstances of sovereignty. The other interpretation of his acts was that he intended to wipe out all tests against Catholics in their religion since it was evi-

alent he could not hold a people loyal to him when all of his friends were excluded from filling offices and from holding public positions.

That James had designs to alter the state of the church was greatly strengthened in the minds of the people by his charge to the judges to discourage prosecutions arising out of causes in religion and by his proclamation to discharge all persons confined for refusal to take the oaths of supremacy and religion. These acts of gracious and merciful toleration were not at all in harmony with the wishes of the people. The old fires of religious hatred were still alive.

The dissenters, as well as Catholics, profited by this last act of clemency. While thousands of Catholics came forth from prisons, twelve hundred Quakers were also liberated from jails.

James, the foremost character in this turbulent sea of public commotion, was a singular combination of religious zeal, chivalrous bravery, and immoral conduct. Macauley, with one stroke of his pen, draws his character, "Though a libertine," says this famous historian, yet James was "diligent, methodical, fond of authority and business." Beside, he was fearless. He had already served his country on the field of battle before he had ascended the throne.

These acts of toleration by the king created grave suspicions in the breasts of the vindictive and narrow-minded. Yet James was his own worse enemy. When Parliament hesitated about giving him the money he desired, he plainly implied, says Macauley, that if it would not give him the money he wanted, *he would take it*. When the king retired, Seymour arose, and, in a bitter speech against the corruption that had controlled the formation of the Parliament, declared that "it was a matter of vulgar notoriety which required no proof, that the test act, the rampart of religion, and the habeas corpus act were marked out for destruction." The test act prevented Catholics from attaining place and positions in public service. Seymour then moved that the House take into consideration the petitions on the returns for elections. No one seconded it, but the gauntlet had been thrown down. The combat between the king and the Protestants had begun. Nineteen-twentieths of the people were against their sovereign's propaganda. James was brave. He accepted the issue. He forced the fight with such courage, vehemence and indiscretion that he ran contrary to the judgment of the wisest Catholics of his kingdom. The Pope himself disapproved of James's haste to bring the realm back to its ancient belief. Had he taken his steps slowly and cautiously, he would have accomplished more. Where the success of his efforts would have ended may not be foreseen, but certain it is James made the mistake of thinking that the royal power could be exerted with safety, even when it ran contrary to the wishes of the vast majority of the nation. The only denomination that differed with the Anglicans that did not receive benefit from the moderation of James in religious matters, was the Puritan. The adherents of that faith were never so badly persecuted. There came a time, however, in the reign of James, when he declared by proclamation religious freedom to all the people of England. The habeas corpus act remained, however, intact. They are notable facts that an English Catholic sovereign was the first to proclaim religious liberty in England, and a Catholic layman—Lord Baltimore—the first in the British-American colonies. James hurried to his own destruction. He invoked the

hidden and doubtful power to repeal one set of laws made by Parliament and put others, created by himself alone, in their places. He then undertook to rule the Established Church. All failed him save Catholics and personal friends. In his dire distress the king still took bad counsellors as his advisor. Events culminated rapidly. William of Orange invaded England, and when the king's forces failed before the invader, James, on the 17th of June, 1688, took a barge at midnight, "a sad sight," said a spectator, "for Gravesend." That night William of Orange slept in St. James' palace and was virtually King of England.

SECTION 21.—THE SOVEREIGNTY OF WILLIAM AND MARY—1689—PROTESTANTS. William of Orange and Mary, his wife, daughter of James the Second, began their reign as sovereigns of England, February 13th, 1689. James fled to Ireland. For two years the contention between James and William continued. The memorable battle of the Boyne, fought on June 30th and July 1st, 1690, ended in a victory for William, and Protestantism became the settled religion of England. From thenceforth the name of Boyne has been the dividing line between Protestantism and Catholicism in England.

At their coronation William and Mary promised to govern the kingdom according to the laws and customs of England; to cause law and justice to be executed in all their judgments, and to maintain the laws of God and the true profession of the Gospel and the Protestant reformed religion by law, and to support the bishops and clergy of the realm and churches in all their rights and privileges that they by law held.

In the first Parliament under William and Mary an act was passed removing "Papists and *reputed* Papists from the cities of London and Westminster and ten miles distant from the same." This was followed by an act to disarm "Papists and reputed Papists." The right to present benefices held by Papists, that is, Catholics, was taken from them and given to the two universities of Oxford and Cambridge. Meanwhile, an act was passed to exempt Protestants from the penalties heretofore attached to non-conformity.

At the second session of the first Parliament of William and Mary an act was passed declaring "that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be forever incapable to inherit, possess or enjoy the Crown and Government of this Realm and Ireland and the Dominions thereto belonging, or any part of the same, or to have, use or exercise any Regal Power, authority or jurisdiction within the same (and in all and every such case or cases, the people of these Realms shall be, and are hereby absolved of their allegiance) and the said crown and government shall, from time to time, descend to, and be enjoyed, by such person or persons, being Protestants, as should have inherited and enjoyed the same in case the said person or persons, so reconciled, holding communion or professing, or marrying as aforesaid, were dead."

The King and Queen approved the act. Thus it became the settled law of England by statute that no Catholic could attain the Chief Magistracy of Great Britain, as public sentiment, but not written law, has, to its shame, under the leverage of a deadly prejudice, made it the common law that, at least for the present, no matter howsoever fitted

for the office, however great the debt of the Republic may be to him for public services that no Catholic can be called to exercise the duties of the Presidency of this great and free Republic!

The persecutions of William and Mary's reign were further increased by the use of test oaths in excluding all Catholics from holding public office.

The satyr of distrust of their fellow-Catholic citizens, born a century and a half before the advent of William and Mary, in the bitter times of Henry the Eighth, still lurked in the breasts of non-Catholic Englishmen.

Two centuries elapsed nearly before the Catholic became a real free-man in England, and the test oath for public position, save that of the sovereignty, was repealed that had heretofore stripped him of place and power.

In the rapid steps that we have taken across the pages of English history in the hundred and fifty years in which England was engaged in the throes of changing her religious views from Catholicism to Protestantism, the bigotry and animosities, the cruelties and persecutions that accompanied it, were confined to no sect or denomination as the government came into their hands. These ebullitions of the innate passions abiding in the bosom of mankind were not measured by political names nor bounded by religious nomenclature, but they represented an age, and not a party or a church. Men had not learned the practice of the twentieth century equity that governs the vast majority of citizens of the American Republic who have discovered that sincere people may have vital differences in their religious faiths and yet be loving friends and loyal patriots to a common country, and even affectionate brethren.

The suggestion that any citizen of the American Republic must be judged in any matter, secular or religious, by what his forefathers in, or out of the faith has done, should not have a moment's consideration in the mind and heart of any broad-minded and patriotic American.

The facts that have been considered in this section of this work, may be unpalatable to some. Yet they are truths that should be told, that many who hold violent prejudices in these historic matters, may be free from their unnatural bias. It is time, and long past the hour, when slander should sit in the seat of justice, and misrepresentation take the place of verity. The lack of information—one might be excused if he wrote—and the extent of the ignorance that is abroad on vital historic subjects and plain points of theological knowledge—is so great that it is a patriotic duty to endeavor to clear the national sky of the dark clouds of blindness and bewilderment that mystify the minds of many. To what extent this miasma pervades the public mind is indicated when, in good faith, a citizen of this enlightened nation, a man of no small natural intellect, a reader carnivorous on certain phases of information, a member in high standing, in a leading Protestant Church, a broad-hearted neighbor, stated in unbiassed charity of mind, and the full assurance of truth, that "most Jews were Catholics."

We shall now pass on to discuss a subject relating to our own country in which, as in the past in the mother country Catholics were, so now are they here openly charged to be the originators and perpetrators of unpatriotic acts and the exponents of disloyal sentiments against the peace, order and good government of the nation.

CHAPTER TWO.

A Refutation of the Charge That American Catholics Are Ready to Betray Their Country at Priestly Order.

SECTION 1.—AN INSULTING ACCUSATION. One of the most bitter and insulting charges that is made, from time to time, by the uninformed, prejudiced and uncharitable few who misunderstand the American Catholic, is that he ready to betray the interests of his native land, and his country itself, at any moment, at the dictation of priest or papacy. An equally unsubstantial opinion that is held by the same coterie of zealots is that which supposes that priests, or Pope, desire or mediate our Republic's injury.

Happily, in the United States, no man has ever yet been placed in the position of having to choose between his church, or treason to his country. The Jew, the Greek and the Gentile, men of every varying clime, Protestants, Catholics and every known denominational division of the Church militant have never yet been halted in their courses to answer, in the national arena, between their God and this chosen land, the trying inquiry—"Choose ye this day whom ye will serve?"

No fiat or edict has ever emanated from Catholic priest or Roman See for an American Catholic to forswear his country for his church. Catholic priests in lawful church assemblies have never, to the knowledge of the author, ever directed or recommended to the laymen of their several flocks how to vote on public questions, which is more than can be said, unfortunately, of some of our Protestant denominations.

As there is no American record on the subject, nor one of kindred nature, to learn what a Catholic would do, if such unlikely and unprecedented action were taken by his spiritual guides as to make a suggestion or give a direction to him how to vote, or how to act on any question concerning his patriotic or national duties, the less betray the sovereign interests of his country on any pretext or reason whatever, we must go to the history of the past in other lands to discover, by implication, what would be, under these circumstances, his course of conduct. This is a natural ratiocination.

SECTION 2.—ANALOGOUS ENGLISH HISTORY PROVES THE LOYALTY OF CATHOLICS. The history of the Anglo-Saxon Catholic is the one most analogous to our own annals in drawing comparisons of the possible and future conduct of American Catholics under similar circumstances that surrounded their English denominational forefathers. England is our mother country. The English people are our ancestors. Their traditions permeate our body politic—their blood courses in our veins.

What has been the conduct of the English Catholic when affairs of Church and nation unhappily became intermingled? When Roman Catholics in 1215 forced King John of England to sign the Magna Charter, and the Pope espoused his cause, the Catholics of England, with their spiritual urimate at their head, refused to give up the interests of their country.

denied the authority of the Pope to issue his mandate, and not even were the English clergy tempted to deliver up their rights to foreign control, although it came under the guise of ecclesiastical sovereignty.

We have seen that in the time of Henry the Eighth, 1635, the Catholic was markedly loyal to his country under most painful and exasperating conditions. He never faltered in his allegiance to his king and his country, and only when Henry assumed spiritual authority did they refuse to obey his unprecedented commands. They died as martyrs for their faith. It was no betrayal of country, but a martyrdom at the altar of their Christian consciences.

In the reign of Elizabeth, when deprived of virtually every civil right and barred from the ballot-box, public post and position, and with his religion under the ban and bar of criminal prosecution, the invader appeared off the coast to relieve him of oppression and to restore him to his rights and his citizenship. We saw that the aggressor found the Anglican and Catholic alike, Englishmen. They stood hand in hand, heart with heart, and shoulder to shoulder against the common enemy.

More than these, the wisdom and patriotism of English Catholics have often been tried to the very bounds of human tension and endurance. Their national virtues have shown with a more lustrous brilliancy in the ratio of the exasperating circumstances under which they had to be exercised. We have read that in the time of James the Second, when asking for only a reasonable toleration for themselves and their religion, they boldly met the question of the temporal power of the Pope, and said, at best, it was only a problematical dogma, and had never been declared a doctrine of the church. When this sovereign, in his rapid and impolitic attempt to change the order of religion with nine-tenths, or more, of his people opposed to any alteration in the existing order, was in the midst of his propaganda, Catholics differed as to the quality of his measures, as has been shown, and the wisest English Catholics opposed his rash policy of hastening matters with too great speed—with which opposition the Roman Pontiff himself was joined. So, even in public affairs affecting their own religious sentiments and interests in England, Catholics have divided, just as the American Catholics do on every general question that becomes an issue before the citizenship of this country. They are found in all political parties and on every side of every social question.

The story of Victor Emmanuel, of Italy, when he, with the assistance of Garibaldi, united the Provinces of Italy into one kingdom, shows that Catholics receive their inspiration for their acts of fealty to their country from their conceptions of patriotism and not from any other source.

In the United States Catholics have been foremost in its best interests. Beginning with Charles Carroll of Carrollton, signer of the Declaration of Independence, who risked his life and fortune by his bold and patriotic conduct, the American Catholic has never been aught else but an unswerving patriot. Equally noble were the services of Archbishop John Carroll, the kinsman of the signer, the pious and exalted primate of the Catholic Church in the Colonies.

When the wars with Mexico and Spain, both Catholic countries, were fought, no voice of indictment was raised against American Catholics for lack of patriotism.

SECTION 3.—ACTION OF CATHOLICS WHEN GERMANY ATTACKED OUR RIGHTS. When the President of the United States had sent its protest to Germany for its infringement of American rights on the high seas, May 11th, 1915, amongst the first to forward their approval of his patriotic message was the State Council of the Knights of Columbus of Virginia, in session at Roanoke. On May 12th, 1915, they telegraphed President Wilson:

"The Virginia State Council, Knights of Columbus, in convention assembled in Roanoke, Va., extend to you our assurances of sympathy and loyalty on the grave European crisis with which you are now confronted. May divine Providence guide you."

On Sunday, May 16th, 1915, the German Catholic Union, of Baltimore, Maryland, met, and sent this message to the Chief Magistrate of the United States:

"While proud of our German ancestry, we know only one flag, the flag of our country; and we tender to you, the standard bearer, our undivided loyalty.

"We have every confidence in your cool judgment, honest purpose and brave manhood, and are convinced that you would rather be right than President. That God may guide you is the prayer of the German Catholic Union of Baltimore and vicinity."

SECTION 4.—ALTHOUGH THREE TIMES POLITICAL PARTIES HAVE ORGANIZED AGAINST CATHOLICS IN THE UNITED STATES, THEY NEVER FORMED A POLITICAL ASSOCIATION. In three several epochs in the history of the United States, men under the heat of passion and the blindness of prejudice, the strength of mistaken patriotism and force of partisan zeal have organized and maintained three several political parties based on opposition to Catholics and the Catholic Church. This species of politics proved the bane of England. Policies should be opposed by policies—and men by men for their belief, or not, on questions of State craft, and never on account of their religious views. Patriotism and experience prove that it is the last and most hurtful resort to rally a political force under the banner of religious dissensions. It has invariably led to riot, ruin and bloodshed.

While their opponents have done this three times in the United States, though the people at large, as a body, have endeavored to avoid, and, in a large measure, have succeeded, forming political parties upon such principles, yet the American Catholics have never organized a political association in any section of the country to further either their political or religious ends. This, too, though in some parts of the land, they were in the majority. The American Catholics have shown a far more loyal respect for the genius of our government than have many of their foes. To their everlasting credit the American Catholic has never hesitated to join any party of his choice; they have never injected their religious principles into any political organization, except in that general manner, by which all men should be led in their national predilections or to defend their rights. Two millions and more of voters, casting their ballots for a governmental consideration, could barter with political princes and potentates even in free America. Yet they have not. They could turn the scales of decision on many a political contest. They never did. They have only served notice, which was practically done, in the meeting of the National Conven-

tion of Knights of Columbus in Baltimore, in 1914, that they would not vote for men who voted against them simply because they were Catholics. In this they could only be approved. It is a grief and a shame that they had to be drawn to this conclusion in self-defense.

By an examination of the unassailable facts of English history it is found that the Catholics of England and the non-Catholics in that harsh and bitter period, beginning in the reign of Henry the Eighth, from the year 1535, to the commencement of the sovereignty of William and Mary in 1689, were alike in their treatment of opponents of their religious tenets when they had the temporal power, saving and excepting that a Catholic king did endeavor to secure entire freedom of worship for all his subjects. So it is that the balance of equities is with the English Catholic. A Catholic layman was the first in the New World to proclaim and establish entire liberty of conscience in religious matters for all under his authority. We have seen that there has never been an attempt in the United States on the part of Catholics to secure political power as a church organization, and the voice of a leading Catholic layman, at a public gathering with his clergy and the laymen of his church about him, has been heard to declare, without rebuke, that, as a matter of patriotism, that we should be *"Americans, first, last and all the time."*

The insinuation of a secret disloyalty on the part of American Catholics has not one scintilla of proof upon which to rest its baseless assumption. It is a discredit to American citizenship that such a thought should have verbal existence. It is the child of the unholy alliance of bigotry and ignorance. Few Americans acknowledge its parentage.

Yet the English-born satyr early transported his offspring to the American colonies.

CHAPTER THREE.

The Proofs That American Catholics Are in Sympathy With American Institutions.

SECTION 1.—NO PRIEST OR POPE HAS EVER ATTACKED THE AMERICAN REPUBLIC. While the American Catholic's patriotism, in the breasts of fair-minded men, is above reproach and even suspicion, yet the opinion that it is of a doubtful character, which exists in a certain element's minds, is difficult to meet because the charge lacks specifications. Such an indictment would not have a hearing in any tribunal of law or equity. It would be put out of court at once without recourse. An accused party has the undeniable and inalienable right to have the indictment against him properly framed and reinforced and explained by counts and specifications, and he is to be confronted, face to face, with the witnesses against him.

When the presentment is made that the American Catholics are not in sympathy with American institutions, and the proofs are asked, in reply, are answers as vague as mist and as thin as air. They, at the very best, are stated to be certain theological doctrines which are, in the main, interpreted to suit the views of the accusers, and these explanations, in the light of facts and the unvarying course of history contrary to the conclusions of the prosecutors, are considered sufficient evidence to sustain the charges and to be the end of all argument. Briefly summarized, the answer is on this order: "THE POPE IS THE HEAD OF THE CATHOLIC CHURCH. He gives his orders to the Cardinals; the Cardinals to the Archbishops; the Archbishops to the Bishops; the Bishops to the Clergy, and the Clergy to the People, and the People hear and obey." Now, even granting, merely to meet that issue at its worst construction, that this is so, has any Pope in the century and a quarter of the existence of the American Republic ever issued decree or decretal against the United States of America? On the contrary have not their words, from time to time, been of the most friendly character?

Then, passing into a wider range of inquiry, is there on record any order from any Pope that proposed to sever a man's fealty to his country that was implicitly and unanimously obeyed by Roman Catholics even in the few instances where this extraordinary, alleged, *but disputed authority* even by Catholics, has even been attempted to be exercised, and which decretal has succeeded in driving Catholics of any country from their inborn, innate loyalty to their kings, rulers and countries? Indeed, was is not a phantasmagoria of the dark ages when equally autocratic assumptions were made by sovereigns, and then only an exercise of uncertain powers, which never have been attempted in this enlightened epoch?

Contrary to the rules of sound logic, pure reasoning and broad-hearted equity, we shall reverse the order of logical examination and meet an affirmation by an affirmation, and answer an accusation that lacks truth, counts and specifications by a denial of a plea without proof. It need not here be rehearsed what English Catholics, clergy and laymen, alike, did for

English freedom in the days of King John; and all their splendid aid and loyalty to liberty from the eighth to the nineteenth century of English history. That has been told in a former treatise and briefly rehearsed in the preceding chapter of this work. Nor need we repeat how we are indebted to Roman Catholics for preserving the Christian religion in the time of the Goths and Vandals; and what we owe to them in sending Christian missionaries to our English ancestors, and in aiding in preserving all those magnificent English Christian and enlightened institutions which our forefathers enjoyed before coming to the American colonies, and which they brought with them, and which they adopted when they organized their colonial governments, and when they formed the Federal Constitution. These illustrious acts of Roman Catholics are emblazoned on almost every page of English history. They have even more brilliancy in their reproduction in American annals. It is past sensible argument to deny that Lord Baltimore, the first, conceived for his British-American Plantation, the Colony of Maryland, a government where all men might worship God according to the dictates of their own consciences, and that his son, Cecellus Calvert, the second Lord Baltimore, after the death of his noble sire, executed the sublime design of his great father. This was in 1634—an era, when Catholics, even in liberal Rhode Island, were denied the privilege of their own worship; when the Book of Common Prayer was excluded from Connecticut; when New York imprisoned Quakers, and when the shadow of the slaughter of witches was hovering over to alight later on the settlement in Massachusetts Bay. Maryland—Catholic Maryland—was the only one of the colonies, up to this period, that had begun its history with free religious rights. It was pre-eminently a Roman Catholic colony, and the only one of the colonies with that faith predominating. This freedom, without contradiction, was an American idea and institution. It was, with equal inability to deny, given by a Roman Catholic colony.

SECTION 2.—CATHOLICS WERE IN THE FOREFRONT OF THE STRUGGLE FOR AMERICAN INDEPENDENCE. When the conflict for American independence came, the two leading Catholics of the colonies, the great John Carroll, Prelate of the Catholic Church in America, and his illustrious relative, Charles Carroll, of Carrollton, threw themselves with ardor into the arena and were foremost champions and staunch and fearless supporters of the cause of American freedom. Charles Carroll, of Carrollton, had been the vindicator of American rights before the contest for independence arose. He was, until the revolution was embarked, a disfranchised citizen. Because he was a Catholic, he could not vote. Yet with vigorous pen he espoused the side of the Maryland freemen, when he encountered the polished plume of Daniel Dulany, of Dan, the leading lawyer of the colonies, in the famous controversy over the right, or not, of the English Governor of Maryland to fix the fees of public officers that were collected in the same manner as taxes, without the consent of the Legislature. Charles Carroll denounced the Governor's effort. This executive and legislative conflict involved the same principle that brought on the war of the Revolution. In both struggles Charles Carroll, of Carrollton—the Roman Catholic—was the brave and capable defender of the rights of the people against illegal usurpations. The Catholics of America

followed the leadership of the two Carrolls into the American Revolutionary Camp.

When the contest for American independence was fully inaugurated Catholic Irishmen at home and abroad filled our armies with vallant recruits and gave our forces capable generalship, as was found in the careers of John Morgan, John Sullivan, Anthony Wayne, John Shark, Richard Montgomery and John Moylan, and in the birth struggles of our efficient and illustrious Navy, Commander John Barry, an Irishman—"the father of the American Navy," was the first captain to holst the American flag on the high seas and Jeremiah O'Brien, another Irishman, in Machias Bay, fought the first naval fight of the Revolution. Catholic France furnished us in the Revolution with men, means and officers, and awarded us the first recognition as a nation; and the only countries that aided us in our struggle for independence were Catholic peoples. Catholic Canada sent two regiments to assist us; Irish Catholics filled half of our Army; Catholic Spain gave our revolutionary forefathers blankets, powder and money, and without the aid of these Catholics and these Catholic countries, we never would have achieved our independence.

When war came against Mexico in 1846, though the people of Mexico were Catholics, American Catholics did not falter in the defence of their country in that important and far-reaching struggle and in 1898, when war was declared against Spain, another Catholic nation, the Catholic went to the hustings along with the Puritan and the Churchman, the Methodist and the Presbyterian, to rally under the colors and to go forth to meet the common enemy.

American history will be searched in vain to find one single case where an American Catholic has not been found in hearty sympathy and support of American institutions. Our annals disclose him to be, in peace, a good and law-abiding citizen and a patriotic lover of his country, and, in war, a defender to death of his country's rights and flag.

Yet, forced by the vigorous attacks of truth, history and enlightenment, the American Satyr leaves the open abodes of men and seeks his dwelling-place in the dark corners of the Republic and hisses forth his malicious slanders. Incontrovertible facts of history shall rouse him from his hidden lair.

SECTION 3.—"AMERICAN FIRST, LAST AND ALL THE TIME." In an address at Notre Dame University, at Notre Dame, Indiana, the Honorable Charles J. Bonaparte, of Baltimore, in giving his views upon "Some Duties and Responsibilities of American Catholics," said:

"Whoever believes these things—(that virtue, morality and religion are the safeguards of the American Republic, and we must look for aid, not to man or his words or works, but to the religion of Christ, to the morality of the Gospel)—must rejoice to hear the Church say, as she tightens her grasp on American life, '*J'y suis, j'y reste!*' and to feel in his heart that she says this truly. But we may know this fact and not necessarily or immediately appreciate its consequences. This is no less true of Catholics than of other Americans. The notion that the Church is a stranger and a sojourner in our land has not been outgrown by all her children. Some Catholics have but half-learned, although they are learning more thoroughly and more and more rapidly, that they are Americans, and not

Irishmen or Germans, Frenchmen, Italians or Poles. *Not*, understand me well, Americans, *first*, and some sort of foreigners afterwards; but Americans first, last and all the time; and nothing else at *all*, at least in a sense which would make them any the less Americans.

"No man can really have two countries, any more than he can faithfully serve two masters; a hybrid type of citizenship will be always ephemeral and sterile. A great nation like ours can tolerate no divided allegiance; those who would be hers must be hers altogether. Where a man was born she has, indeed, never been over-curious to ask, Alexander Hamilton and Albert Gallatin are no more her stepchildren than great (to the *n*th power) grandchildren of the *Mayflower's* passengers. But no one is or can be an American citizen, in the full and true sense of the word, who feels himself an Irishman or a German or anything else, except as George Washington and John Adams might have felt himself an Englishman, or (to compare a very small person to great ones), I may feel myself a Corsican. 'I am here; and here I remain.'

"I say this, of course, subject to all reasonable qualifications. No civilized man, certainly no Christian, can be indifferent to the good or ill-fortune of any branch of the human family, and the land where one's kindred dwell, one's parents are buried, one's childhood was spent, must be, to a man of ordinary sentiments, something more than a red or blue patch on the map.

"For American Catholics, for the laity no less than for the clergy, it is an imperative, a sacred duty to show—and show so plainly that no man, in or out of the Church, can misread the showing—that as truly as she lives, to point the way to Heaven, so truly she lives likewise that truth and justice, honor and patriotism, good faith and fair dealing may also live among men."

Envroned by this healthful utterance of the true spirit of American patriotism, let us proceed to investigate another tender and delicate question of the highest importance to the nation in which Catholics have been greatly misunderstood and maligned—their attitude towards our public schools.

CHAPTER FOUR.

The Attitude of American Catholics Towards Our Public Schools.

SECTION 1.—ARCHBISHOP JOHN CARROLL, THE LEADING PRIMATE OF CATHOLICISM, GAVE HIS SUPPORT TO THE AMERICAN IDEA OF PUBLIC EDUCATION. It has been seen that the Catholic was the friend of civilization; that he and his non-Catholic neighbor, in a bitter era, were of kindred minds in dealing with political and religious opponents; that he was the supporter of the American effort for independence; that he receives his national creed from no foreign source, and that he admires and advocates American institutions. We will now find that his position upon American public schools is greatly misunderstood, and that he is bitterly maligned for his alleged attitude toward this fundamental principle of the American Republic.

As there has never been an official utterance on the subject by which a loyal Catholic might be bound, every member of the Roman Catholic Church in America is at full liberty to have his own opinion upon our system of public schools, and not only has he this right, but he exercises his judgment upon the question just as any other class of our citizens do. If his church had issued a syllabus against a public school plan in the United States, which it never has, then the Catholic would have the personal right to accept it, or not, and, by it, if adverse to the dogma of his church, to submit to the consequences of his own act. This has been done in other countries on other questions, when both clergy and laymen have differed and divided from a majority of their fellow-churchmen. They acted as other natural and rational men do. They exercised the right of conscience. They parted with each other and as other men have done when they could not agree. The Catholic mind is not enslaved as some falsely think and believe. His loyalty to his church is a matter of thoughtful belief and a carefully trained conscience.

Filled with animosities, unnatural and baseless, the American Satyr ejects his poisonous slanders from his dark abodes. One of his venomous and favorite calumnies is his utterances on the position of American Catholics towards the public schools of our country.

Happily, in the United States, for our common good, no religious crisis have ever occurred when a man had to decide his opinion on a religious basis as to our public school system. We have even gotten so far in our manly understanding with each other on the disputed issues of reading the Sacred Scriptures in the public schools that the subject has been satisfactorily adjusted in nine of the States of the Union to meet the approval of Jews, Catholics and Protestants. In the great city of Baltimore Catholic and Protestant have also in public assembly talked together to find some common ground whereby the several denominations of the Christian Church may have opportunity at the schoolhouse to teach the children there assembled the tenets of their faith.

Our early fathers of the Republic, so soon as peace was declared between Great Britain and America, recognized the truth that public education would tend to the betterment and development of religious principles. At this momentous period of our history the leading Catholic priest of the United States gave his name, his services and his encouragement to this wholesome doctrine, and thus committed the Catholic Church of the whole thirteen colonies to the creed and sentiment that our public education is a public trust, and that civic and religious benefits are forever joined in holy alliance in general instruction. The liberal and sensible manner in which this broad doctrine must be applied in a country where there are so many divergent views on some most vital questions amongst Christian doctrinaries and denominations, was happily manifested when the charter of "The University of Maryland" was granted by Act of 1784, Chapter 37, General Assembly of Maryland, and the foundations of the two colleges that composed it—St. John's, at Annapolis, Md., and Washington, at Chestertown, Md.—were laid.

The first name in the list of incorporators was "the Reverend Mr. John Carroll." This was Archbishop John Carroll, later the chief dignitary and the primate of the Catholic Church of America. The Act of incorporation enacted:

"WHEREAS, Institutions for the liberal education of youth, in the principles of *virtue*, knowledge and useful literature, are of the highest benefit to society, in order to train up and perpetuate a succession of able and honest men *for discharging the various offices and duties of life, both civil and religious*, with usefulness and reputation, and such institutions of learning have accordingly been promoted and encouraged by the wisest and best regulated States;

"And, Whereas, it appears to the General Assembly, that many public-spirited individuals, from an earnest desire to promote the founding of a college or seminary of learning on the western shore of this State, have subscribed and procured subscriptions to a considerable amount, and there is reason to believe that very large additions will be obtained to the same throughout the different counties of the said shore, if they were made capable by law to receive and apply the same towards founding and carrying on a college or seminary of learning, with such salutary plan, and with such legislative assistance and direction as the General Assembly might think fit; and this General Assembly, highly approving those generous exertions of individuals, are desirous to embrace the present favorable occasion of peace and prosperity, for making lasting provision for the encouragement and advancement of all useful knowledge and literature throughout every part of this State;

"*Be it enacted, by the General Assembly of Maryland*, That a college or general seminary of learning, by the name of Saint John's, be established on said western shore, upon the following fundamental and inviolable principles, namely: First, that said college shall be founded and maintained forever upon a most liberal plan, for the benefit of youth of every religious denomination, who shall be admitted to equal privileges and advantages of education, and to all the literary honors of the college, according to their merit, without requiring or enforcing any religious or test, or urging their attendance upon any particular religious worship or service, other than what they have been educated in, or have the consent and approbation of

their parents or guardians to attend; nor shall any preference be given in the choice of a principal, vice-principal or other professor, master or tutor, in said college, on account of his particular religious profession, having regard solely to his moral character and literary abilities and other necessary qualifications to fill the place for which he has been chosen."

Thus were the religious tests of England for entrance into her two universities ignored, and in St. John's College, at Annapolis, in Maryland, Catholic and non-Catholic were alike entitled to all the advantages of a public education.

Associated with Archbishop Carroll in this splendid work was the Reverend William Smith and Patrick Allison, doctors in divinity, of the Protestant denomination, and Richard Sprigg, John Steret and George Digges, Esqrs.. Thus, on the very heel of the independence of the colonies *and before* they had formed the American Union, the chief of the Catholic clergy in the American colonies joined with others of his fellow-citizens in establishing American public schools, partly supported by the State, and open to all classes. It is with patriotic pride that the friends of St. John's College point to their illustrious graduate—Francis Scott Key—as the author of "The Star-spangled Banner"—a name supplemented with that of Reverdy Johnson, United States Senator, Attorney General of the United States, Minister to England—and that of James Booth Lockwood, Arctic explorer, who was an alumnus of the institution.

Its friends assert that this college, so auspiciously inaugurated in the higher work from King William's school, its predecessor, was the forerunner of the splendid military system that the United States is asked to inaugurate in using its colleges for training schools for the officers of its Reserve Army, when it established a department of military tactics, on February 4, 1826, in the College, and appointed, March 3, 1826, Thomas E. Sudler, of Queen Anne's county, in Maryland, to fill the chair of Civil Engineering and Military Tactics. It was also one of the earliest, if not the very first, to have a military instructor of the Regular Army appointed to train its battalion of cadets in military tactics.

This institution, an establishment to which Archbishop John Carroll gave his name, support and encouragement, is still doing noble work for the country in educating citizens for the mercantile, mechanical and professional occupations of the land; in sending them to the halls of legislation; in giving them to the bar and bench, and in furnishing to the United States Army more officers, saving only West Point, than any other single institution in the country.

The Catholic Church has never departed from this precedent set by the first archbishop in the young Republic, whose star was just rising upon the horizon of national life. Nor has St. John's forgotten its nativity. Every morning its scholastic day is opened yet with the reading of the Sacred Scriptures and with orisons to God in its illustrious chapel for His blessings upon the work of the venerable institution.

Nearly a score of years ago a sudden and heated discussion arose in Maryland that found its way into the public press over the question of dividing the public school funds of the State amongst the several Christian denominations in the Commonwealth, that they might take it for the education of the youth in their domains. In the midst of its warmth, Chief Justice James McSherry, himself a Catholic, wrote a brief letter on

the subject, in which he used these significant words: "It would kill any political party that would undertake to carry out this principle." The debate came to an immediate end.

The Catholics maintain their parochial schools. These are largely to instruct their youths in the tenets of their faith, while they impart secular knowledge. They do both well. Their religious educational system is harmonious to those of other denominations, only the Catholic performs this duty on a broader and more systematic scale. The majority of the students from these parochial schools, when they have passed from their curriculum, go thence to our public educational institutions, and form there new friendships and fellowships, and enlarge the patriotic sentiments and traditions with which they had been previously inoculated, and which find congenial soil in our halls of learning, small and great, and which make all true Americans one in spirit in their love of country and of its incomparable institutions. Catholics and non-Catholics alike are one in their mutual admiration for the patriotic principles and Christian ethics of good citizenship.

Thus by their parochial schools, instilling into their youth the doctrines of the Christian religion, the Catholic Church and Catholics are only continuing in America the work that their church and denominational forefathers have done in the past when they saved Christianity from destruction by the Goths and Vandals; when they conserved Christian civilization when it was threatened with annihilation by barbarism in the fifth and sixth centuries; when they upheld the rights of conscience in Great Britain, and when they turned the scales of uncertainty in favor of American independence by Catholic countries acknowledging our independence, sending us the succors of war, and in filling our armies with Catholic soldiers, while foreign Protestant countries failed to lift a hand in our behalf.

SECTION 2.—THE ATTITUDE OF CATHOLICS ON AMERICAN PUBLIC SCHOOLS. What the Catholic Church wishes and what individual Catholics hold as opinions in this matter should receive careful and dispassionate attention. Dr. H. K. Carroll, a Protestant, in 1895, wrote in *The Methodist Review*:

"Does the Church of Rome wish to destroy our public schools? 'Destroy' is a strong word. I doubt whether it is right to apply it even to the most hostile opinion that prevails among the hierarchy. The most any Catholic has asked for is exemption from payment of the public school tax or division of the public funds. In either case would the system be destroyed? If the first alternative were adopted, it would impair the integrity of the system and limit it. It would not be for all the people, as it is now, but only for the larger part of them. If the second proposal were accepted, we should have in this country the conditions that prevail in England and elsewhere. We should have both secular and religious elements represented in our public schools. The system would be greatly changed and impaired; but it would not be destroyed. It would not be fair, I think, to say that the hierarchy would destroy our public schools; but it is fair to say that they are not satisfied with it as it is."

The American Union is a very vast area and its population is over the hundred millioneth mark, so that it would not be wise to say, nor it is

possible to state, that no American Catholic layman wants our public school system destroyed or its funds divided amongst the several denominations in this country, nor do any wish to escape taxes for the support of the public schools; but these sentiments are so rare, if, indeed, they exist at all, and those who hold it are so few that they could not even have, for want of numbers, the respectable title of cabal or faction.

SECTION 3.—FEW PROTESTANTS ONLY HAVE THAT MALIGNITY TO CATHOLICS THAT MAKE THEM MISUNDERSTAND AND MISREPRESENT THEM. Only a few Protestants, in comparison to the many millions of them in the United States, have that malignity toward their Catholic brethren which makes them misunderstand and misrepresent them. The Reverend H. K. Carroll, the author quoted in the preceding section, in *The Methodist Review*, of 1895, made a plea for Protestants to assuage their prejudices and to be reasonable in their attitude towards Catholics and advised them to oppose the doctrines of the American Protective Association.

Taking up that dangerous and slanderous assertion that Catholics could not be good citizens, Dr. Carroll wrote: "Are Catholics disloyal? *I do not remember ever to have seen the affirmative of this question supported by any fact.* It is commonly argued from the doctrine of papal supremacy, Catholics know no higher law than obedience. The people obey the priests consistently; the priests are in complete subjection to the bishops, and the bishops are bound to do whatever the Pope tells them. This Pope is a foreign Potentate who assumes to be Superior to Kings and governments, and he would, if he could, subordinate the State to Church. In answer let me ask, Is it not obvious that he could not, if he would? Where is there a State over which he exercises even the shadow of sovereignty?"

To these reflections it can well be added that this question of papal sovereignty has never been made, as heretofore stated, a dogma of the Catholic Church. Catholics deem it a problematical issue and differ on it.

SECTION 4.—THE PUBLIC IS BEING AROUSED BY THE MISREPRESENTATION OF CATHOLICS ON THE PUBLIC SCHOOL QUESTION. The public is beginning to take notice of the acrimonious charges made against the Catholics and their alleged animosity to the American public school system. In an editorial in the *Des Moines (Iowa) Times*, the author says:

"Catholics do not ask their non-Catholic brethren to send their children to the parochial school. They recognize the right of their neighbors to their own opinions and they grant unto every one the rights which they claim for themselves—absolute freedom of conscience. But every Catholic knows that it is essential to good citizenship, and to the welfare of our country that all children shall be educated. They know that the children of non-Catholics will not be educated in church schools and they, therefore, aid in supporting the public schools in order that all children shall have the opportunity for an education. No matter what the enthusiastic and overzealous may say, the Catholics would not, *if they could, destroy a single public school in the United States.* On the other hand, they want to see those schools made the best possible under the circumstances, and to this end they contribute their hard earnings in every school district in the United States.

"I am tired of these assaults. In many of the cities of this and all other States Catholics serve upon the school boards and have served upon them since the nation was founded.

"In many of the public schools Catholic teachers have worn their lives away in earnest devotion.

"Have not these directors and trustees and teachers done their duty to the State and to the children of the State? Have they not been true to every patriotic duty?

"In the parish school the same things are taught as in the public school, only in the parish school they teach more. In many of the parish schools the certificates admit the student to the state universities without examination, the same as if they had been graduated from approved high schools.

"Let those who scoff go into the parish school. Let them sit down and listen to the sisters teaching the story of the Republic. Let them listen to the little children as the sisters lead them in song—"The Star-Spangled Banner" and "My Country 'Tis of Thee"—and they will come away firm in the belief that the nation is safe and that the talk of 'tearing down' the public school is unfounded."

These sentiments so well portrayed the Catholic view on this delicate but profound subject that it was reprinted with large headlines in "*Our Sunday Visitor*," of Huntington, Indiana, a Catholic publication, from whose columns the extract was taken.

We have now followed this corollary, step by step, from the conduct of Catholics and Protestants alike in England when they have had the power, and have found that, at the least, that Catholics were no worse than Protestants in that bitter age when the Church of England was in the process of changing its relationships with the Church of Rome; that priests have shown no desire to lead Catholics against American institutions; that Catholic laymen have always been true to American principles; that American Catholics are not enemies of our public schools; and we shall see in the next phase of our inquiry that Catholics do not desire a State religion in the American Republic.

Yet the American satyr gnashes his teeth in disbelief. He believes what he wishes to believe—not what conclusions the facts prove.

CHAPTER FIVE.

A Reply to the Accusation That American Catholics Wish to Make a State Religion of Their Church in the United States.

SECTION 1.—IN AMERICA THE WORD OF A CATHOLIC AS GOOD AS THAT OF A PROTESTANT. In England, in the times of the mutual persecution of each other of the Christian faith, as soon as one denomination of the Church obtained the political and governmental power to enforce their beliefs by the hand of legal and physical authority, it was the common principle not to believe the word of a Catholic whenever it was agreeable to their enemies not to credit his assertion. The more solemn the occasion of his statement, the less the Catholic was trusted. The awe and dignity that environed his assertion were, in the minds of the bigot and partisan, another proof only of the utter degeneracy of Catholics. In the very hour and article of death a Catholic's pious declaration was only the superlative evidence of his wickedness unless his deposition agreed with what his foes wished him to state. Well is it for us in America a Catholic's word is as good in the United States as a Protestant's. The best Protestant people reject with the fervor and indignation that any Catholic would, that a Catholic's statement, his affirmation, and his legal oath are not as worthy of belief as those of a Protestant. So that what a Catholic says is to be believed unless disproved by a substantial and veritable contradiction.

SECTION 2.—THERE ARE NO FACTS TO SHOW THAT AMERICAN CATHOLICS WISH A STATE CHURCH IN THE UNITED STATES. There are no acts to sustain the charge that American Catholics wish to make a State Church in America of their religion. It is then in order to prove that he does not. His sentiments on this subject are more than *prima facie evidence*. They are substantial testimony of what he does believe, until disproved by rebutting proof. The senior primate of the Catholic Church in the United States has publicly declared that it would not be well to have an established church in the United States. A few years since, this same dignitary of the Church, Cardinal Gibbons, celebrated at New Orleans October 15, 1912, his fiftieth ordination to the Catholic priesthood. At this interesting event, Archbishop Blenk, of New Orleans, delivered the main address, in which he rendered the highest tribute of praise to "our forefathers" for having had the wisdom and foresight to provide for the eternal separation of Church and State in America.

On his return to Baltimore from Europe, in October, 1908, Cardinal Gibbons, in a public address, praised the Catholic pilgrims of Maryland for their inauguration and establishment of religious freedom in that renowned colony.

On June 15, 1904, the Hon. Charles J. Bonaparte, of Baltimore, delivered an address at the commencement exercises of the University of Notre Dame, at Notre Dame, Ind. In this oration, which was upon "Some Duties and Responsibilities of American Catholics," Mr. Bona-

parte, a Catholic layman, said: "If we apply to the sum of American institutions the vague and much-abused term 'liberty,' the history of a century and a quarter proves that *liberty is good for the Catholic Church*. If it has essentially changed the nature of Catholicism,' the change has been but to make the Church more enterprising and aggressive, more than ever full of the missionary, proselyting spirit which makes a truly living faith; and yet to put asleep the hatred which she once encountered here and still encounters elsewhere." Again, he said: "True, the Church has no politics; she knows nothing of candidates or platforms, of administrations or politics, of tariffs or currencies. She is mute on every question as to which honest men may honestly differ; and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they eat with temperance, that they dress with decency, so she requires of them to vote with an unclouded judgment, with an undrugged conscience, *with the good of their country as their motive*, with the fear of God before their eyes." Again, in this able and eloquent address, Mr. Bonaparte said: "That great man who, most of men, gave life to this Republic has warned us how and how only it may live, and deserve to live. 'Virtue,' says the farewell address, 'is a necessary spring of popular government. Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports.' *For Americans Washington is a safe guide*; to light darkness which shadows our national pathway, to walk scathless 'mid the dangers clustering angrily about it, we must look for aid, not to man or his words or works, but to the religion of Christ, to the morality of the Gospel."

SECTION 3.—WHAT AMERICAN CATHOLICS DO BELIEVE OF OUR AMERICAN INSTITUTIONS. On June 10, 1789, Archbishop John Carroll wrote to a maligner of Catholics in these strong and stirring sentences:

"Their (Catholics') blood flowed as freely—in proportion to their numbers—to cement the fabric of our independence, as that of any of their fellow-citizens. They concurred with, perhaps, greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice and peace, plenty, good order and liberty."—*See Shea's History of the Catholic Church in the United States*, Vol. 2, P. 153.

At the period of the Revolutionary War the Constitution of New Jersey disfranchised Catholics, while at the same time, wrote Archbishop Carroll, "the American Army swarmed with Roman Catholic soldiers, and they would have been justified had they withdrawn themselves from the defense of a state which treated them with so much cruelty and injustice, and which they actually rescued from the depredations of the British Army."

"As far as civil toleration goes and an allowance for every denomination freely to prescribe their mode of worship, no one has a fuller persuasion than myself of its consistency with the laws of God."—*Bishop Penalver, of Louisiana*.

"When I signed the Declaration of Independence I had in view not only our independence of England, *but the toleration of all sects professing the Christian religion and consummating to them all equal rights*. Happily

this wise and salutary measure has taken place for the eradicating religious feuds and persecutions. Reflecting as you must, in the disabilities (1776) I may truly say on the proscription of the Roman Catholics of Maryland, you will not be surprised that I had much at heart this grand design founded on mutual charity, the basis of holy religion."—*Letter from Charles Carroll, of Carrollton, to G. W. P. Custis, February 20, 1829.*

"The disabilities of Roman Catholics in Maryland" will be better understood, when, curious and pitiful to relate, it is stated that when, by a peaceful revolution, in 1689, after the ascension of William and Mary to the throne of England, Lord Baltimore was deprived of his government in Maryland and another authority was set up with royal governors appointed at the sovereign's will, then Catholics who had inaugurated free institutions in America were deprived of their franchises and were not allowed to vote. This disability continued from 1689 to 1776.

Let us now hear more of the ringing words that Catholics have spoken about our free institutions and splendid country:

"This colony (Maryland) was the first to establish civil and religious liberty on American soil. In the mother country the colonists had drunk the bitter waters of persecution, and now when they enjoyed the luxury of freedom, instead of having recourse to measures of retaliation, or restricting this precious boon to themselves, they determined to share it with others. While the Puritans of New England persecuted other churches and while the Episcopalians of Virginia prescribed the Puritans, Catholic Maryland gave freedom and hospitality to both."—*Discourses and sermons by Cardinal Gibbons, Page 81.*

"The Catholic faith is the only persistent, progressive element, compared with the increase of population in the United States—a striking proof that the Catholic Church flourishes wherever there is honest freedom and wherever human nature has its full share of liberty."—*The Church and the Age. By Very Rev. Isaac T. Hecker, p. 57.*

"This (Catholic religious liberty in Maryland) was in harmony with the dictates of right, reason and the authentic teachings of faith."—*Ibid. p. 60.*

"For the principle of the incompetency of the State to enact laws controlling matters purely religious is the keystone of the arch of American liberties and Catholics of all climes can point to us (Maryland civil and religious liberty) with special delight."—*Ibid, p. 67.*

"For myself, as a citizen of the United States, and, without closing my eyes to our shortcomings, as a nation, I say, with a deep sense of pride and gratitude that I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ." *Cardinal Gibbons while being invested at Rome with the purple.*

"It is an error, radical and gross, to say that the basis of the American character is the spirit of political rebellion; that the character that is formed by the institutions of our country and the Catholic Church are antagonistic. American institutions tend to develop independence and love of liberty, Christianity rightly understood is seen to foster these qualities." *Hecker, page 107.*

"What is the cohesive power that makes us one body politic out of so

many heterogeneous elements? It is the religion of Christ. We love as brothers, because we recognize the brotherhood of humanity—our Father in heaven, one origin, one destiny.”—*Cardinal Gibbons, in “Our Christ-Heritage,” pages 482, 483.*

“I am a citizen—not by *chance*, but choice. * * * Sir, I am not only an American citizen, but also a Roman Catholic. I was born under scourge of Protestant persecution, of which my forefathers, in common with their Catholic countrymen, had been the victim for ages. Hence, I know the value of that civil and religious liberty which our happy government secures to all, and I regard with feelings of abhorrence, those who would sacrilegiously attempt directly or indirectly, immediately or remotely, to deprive any citizen of those intestimable blessings. God alone is the lord of conscience.”—*Archbishop John Hughes, in 1836, in a letter to the President of the Union Literary and Debating Society, relating to the publication of the debate between Rev. John Breckenridge and himself.*

“Any man who is acquainted with history and honest in the use he makes of it will discover in the religious unity between Catholic nations and the See of Rome, and in the political resistance in the civil concerns of other States, the broad historical evidence that, as regards civil and religious liberty, Catholics are as unshackled in their doctrines as any other denomination.”—*Archbishop John Hughes. Hughes-Breckenridge Debates, p. 78.* (Note: “This,” added Bishop Hughes, “the British nation has acknowledged by restoring Catholics to their rights.”)

“It was natural that having made the foundation of his argument of “gross calumnies” and his assertion that the Pope can dictate the creed of Catholics and force obedience to it, hence no *good Catholic can be a consistent American*, and not be what it is, a gross libel. Let the gentleman inscribe it on the tomb of Charles Carroll, of Carrollton, and the very marble will blush for him, if he cannot blush for himself.”—*Archbishop Hughes, in Debates, p. 81.*

“They might follow the example of the Catholic colony of Maryland, who were *first* to teach the Puritans of New England and the bigots of the world that no human authority has the right to interfere between the conscience of man and his God.”—*Archbishop Hughes, in the Hughes-Breckenridge Debates, p. 82.*

“All these (quotations from history, relating to views upon liberty in the Catholic colonies and Republics of South America and the Maryland colony) prove that there is no dogma in the Catholic creed opposed to civil and religious liberty, and it proves that no such doctrine *can ever* become a portion of that creed, which would forfeit its claim of infallibility, the moment it would teach it *as a tenet*, revealed by Almighty God, any article that had not been taught and believed from the beginning.”—*Ibid, p. 82.*

“The gentleman (Dr. Breckenridge) wishes to know whether I think ‘our American Revolution was rebellion or resistance to treason.’ I answer that, *in my opinion*, our revolution was a successful experiment of popular resistance against tyrannical and unjust oppression, not justified to God by the broad principles of anarchy, laid down by Him, but justified by the particular grievances to which it owed its origin.”—*Ibid., p. 83.*

“Catholics are of all countries, of all governments, of all political

creeds. In all they are taught that the Kingdom of Christ is not of this world, and that it is their duty to render unto Caesar the things that are Caesar's and unto God the things that are God's."—*Ibid.*, p. 257.

Dr. Breckinridge:—"If he (the Pope) were in this land, and a constitutional majority of the States were to alter the Constitution so as to make the Pope a temporal and spiritual head of the nation for life, and his successors eligible for life by the Cardinals, would it not be an invasion of our rights?"

Answer by Archbishop Hughes:—"It would. And we would be great dunces if we submitted to it." —*Debates*, p. 77.

The debates, from which the sentiments of Archbishop John Hughes have been quoted took place in Philadelphia in 1836, before the Union and Literary Society. The first proposition was: "Is the Catholic Religion inimical to Civil and Religious Liberty?" Dr. Breckinridge spoke on the affirmative of this question, and Archbishop Hughes on the negative. The second proposition was: "Is the Presbyterian Religion inimical to Civil and Religious Liberty?" Archbishop addressed himself to the affirmative of this issue, and Dr. Breckenridge replied. The discussion was strong, stirring, scholarly. The friends of each were satisfied with the efforts of their respective champions. It gave a great Catholic the opportunity to express his sentiments and the principles of his fellow-Catholics on their love for, and admiration of, American institutions. It constitutes one of the factors in the proof that the imputation that American Catholics wish to make theirs the State Church of America is less, in form and verity, than the shadow of a shadow.

Still the American satyr shuts his ears to these pleasant sounds from the voice of profound patriotism and shakes his shaggy locks in token of his utter disbelief in their fraternal tones.

CHAPTER SIX.

A Consideration of the Imputation That American Catholics, Under the Leadership of Their Priests, Endeavor to Control, Wherever They Can, Political Ques- tions in Their Own Interests, and Use Undue Influence to Aid Their Fellow-Catholics.

SECTION 1.—CATHOLIC PRIESTS HAVE NEVER URGED CATHOLICS TO ORGANIZE POLITICALLY. We have heretofore, in this treatise, considered matters as "thin as air," amongst them the charge that the American Catholic is not in sympathy with the institutions of his country, and is ready at the word of priestly command to betray it. We have now reached another—impalpable, invisible, and intangible accusation. The former issues were presentments made without facts to prove them. They were met by an array of statements to establish the negation of the affirmation. There comes in review that most shadowy of phantoms, the baseless insinuation against the good faith of American Catholics—the arraignment that they, under the leadership of their priests, endeavor to control, wherever possible, political issues to the interests of the Catholic Church, and that the laymen use undue influence to aid their fellow-Catholics. The presentment against the Catholic clergy may be dismissed with a word. Not, in the whole history of this country, have Catholic priests been identified with any general political movement. In isolated cases they have acted to defend their rights. They are everywhere, throughout the Union, markedly discreet in political matters, and though the church has had in its time in the United States to face three political parties, with the skeleton of the fourth arising in secret out of the ashes of the dead, inimical to Catholics and the Catholic Church. Catholic priests have never urged their flocks to unite in an organization to combat these fanatical associations. We shall then turn to the lay side of the issue.

SECTION 2.—REMOTE INCIDENTS WHEN CATHOLICS ARE CONCERNED OFTEN MISCONSTRUED. Before proceeding to the main question, it must be borne in mind that facts that happen when Catholics chance to be the persons involved or engaged in it, always receive a potential accentuation in certain antagonistic quarters, and these events are invariably interpreted according to the individual sentiments of the interpreters, and always with a sinister meaning derogatory to the fair-dealing and genuine patriotism of American Catholics, if such a construction can be, in any manner, dragged into it. An identical case occurred in the fall of 1914, in the Fifth Congressional district of Maryland. Both the Democratic and Republican candidates for Congress were Roman Catholics.

Previous to the nominations, while the primary canvass was in progress, an association, calling itself "The Patriotic Organizations," issued the annexed circular, mailing it to certain voters in the Fifth District of Maryland:

"Headquarters Patriotic Organizations, Lock Box 2192,

"Washington, D. C., September 5, 1914.

"PERSONAL AND CONFIDENTIAL.

"Annapolis, Md.

"Dear Friend, Patriot and Brother:

"We feel it our duty as American citizens to call your attention to a scheme hatched up by Roman Catholics in the Fifth Congressional District of Maryland to elect one of their faith to Congress. They, the Roman Catholics, have put up a candidate on both political parties, Sydney A. Mudd, Jr. (Republican), and Richard A. Johnson (Democrat), both Roman Catholics.

"There is no opposition to Mr. Mudd, the Republican candidate. Therefore, if these two candidates, Mudd and Johnson, receive the nomination of their respective parties, then the Catholics are sure to get a Romanist to represent your district in Congress. It is, therefore, of vital importance that all true patriotic Americans in your district get together and work to nominate the Hon. Frank O. Smith, a Christian (Protestant) gentleman and capable man, on the Democratic ticket over Richard A. Johnson, the Roman Catholic, and for that purpose, we American patriots appeal to you to see that Mr. Smith receives the Democratic nomination at the coming primaries, September 15th, 1914.

"It is up to you as representatives of Protestantism to protect the interests for which you stand. Are you going to do it?

"Yours in the cause,

"LEGISLATIVE COMMITTEE,

".....,

"Secretary."

This copy, from which the quotation is made, was sent to a Protestant Episcopal minister. He, with indignation, sent it to the author of this work, saying he might make any use he pleased of it. Mr. Smith, mentioned in it, is not charged nor credited in any manner with the publication and forwardance of this circular. It would have been unfortunate for him, for the Fifth Congressional district of Maryland, the locality in which the first settlement of Maryland was made, in 1634, is filled with Roman Catholics. This circular does show, however, the animus of its authorship.

Now to the real facts in the case. Both Mr. Mudd and Mr. Johnson were selected by their respective political parties for the nomination to Congress, and Mr. Mudd was subsequently elected in a district that had been carried at the previous congressional election by the Democrats. One of these two gentlemen received his nomination from his personal influence in his party, his strong and admirable qualities, and through his political sagacity and individual aggressiveness. The other was made his party's standard-bearer "by the organization," in which a relation was a powerful factor. The Democratic incumbent Congressman, Mr. Frank O. Smith, who was the first Democrat for many years to be elected from the district, was deliberately and coldly turned down, with the usual disregard, by party managers, of public sentiment when their wishes or interests point the opposite way, and when they can have their selection made the

choice of the party through the almost irresistible forces of "the management." Enough voters in the district of Mr. Smith's party resented the indignity put on him in not giving him an approving second term, and the Democratic candidate was defeated. Religious questions played no part in the transaction whatever—in nomination or in election. They were purely personal and political matters. The condition, however, served the purpose of perverse and malignant minds to attempt to stir up strife.

An accident for which no one is responsible is made to stand sponsor for hidden and occult purposes that the authors of the chance never imagined. A number of years since when the Democratic Convention of Baltimore County in Maryland had completed its work of nominating a county ticket, to the astonishment of the members of the convention every nominee was a Roman Catholic of Irish descent! That was open to the charge of Catholic influence and religious legerdemain, yet only a few years later in Anne Arundel county, Maryland, which adjoined the county of Baltimore, when the Democrats had completed their ticket, it was discovered that every candidate on it was a Methodist, either in full membership of the church or an attendant on its worship. No voice was ever raised against the sectarian construction of the ticket. The personality and the political principles of the candidates alone were considered. It is submitted that such would not have been the case had the nominees all been Catholics. Malice would have lifted its voice at once to declare it was "a Popish plot."

SECTION 3.—A GENERAL MOVEMENT FOR CATHOLICS TO FAVOR POLITICALLY ONLY CATHOLICS WOULD SOON BE DISCOVERED. There may be, and undoubtedly there are, some Catholics who, like men in other denominations, carry church affiliations to the extreme in weighing fitness in personal and political positions; but, if such were the general rule and conduct of the membership of any one church in this enlightened country, the movement would soon leave its track behind it, so that its trail would quickly be known and the project receive the just recompense of its reward in the indignant reprobation and the successful opposition of the freemen of America. There is no such combination in the Catholic Church. There is no proof whatever that the Roman Catholics give their help one to another beyond the Scriptural injunction, "as you have opportunity do good unto all men, especially to them that are of the household of faith." In this they are to be commended. Good American citizens should, and do, not take narrow views, and they should avoid in finding wrong in small, accidental circumstances. The reader has doubtless observed good and faithful men lose their positions simply because men who had the power to dispossess them, desired to have themselves, a personal friend, or a relative, put in the places of those removed. These are the common incidents of life. If, however, the party benefited happens to be a Catholic and have Catholic friends, with even non-Catholics helping him to his secured goal, the suspicious, opposing mind readily reaches the inevitable conclusion that at once makes use of the stereotyped formula: "He secured it because he was a Catholic." Yet the ear is scarcely dull over the first enunciation, perhaps, before it has heard that some non-Catholic had obtained a situation or a position in exactly the same manner, saving and excepting that he was not a Catholic, and that there was no Catholic element in it.

These plain contradictions of a secret autonomy fall unnoticed to the ground before the eyes of the American satyr. He revels in the dark insinuations of malice. They are in harmony with his morbid, morose, and malevolent mind.

SECTION 4.—PROSCRIPTION WILL NATURALLY DRIVE CATHOLICS TOGETHER. Naturally, when proscribed on account of their faith, Catholics will, like other men in the same situation, hold the closer together. Common sympathy and common interests demand it. They have never been able to compete in far-reaching irrelevancies in political conduct as their defamers in the United States. The littleness, the bitterness, the unpatriotic practice of some unreasonable and unformed partisans, when the question of Catholic and Catholicism is brought to bear, is beyond the conception of just men. Some years since when the A. P. A. movement was in full vogue, opposition was developed to a certain candidate for public office in one of the towns of Maryland, not because he was a Catholic, but because "*he was too friendly with Catholics!*" the same spirit that stalked abroad in England three centuries ago. Now the character of the man who announced this principle, and he is a good sample of the same genus, was well displayed a few months later, when soon after a Catholic was made the Speaker of the House of Delegates of Maryland, and this ardent A. P. A. wanted a minor position under the appointment of the Speaker. The latter charged him with being an A. P. A.: "Not that I mind it, but I hate such narrowness." This man denied he was one in the presence of a second party who knew that he belonged to this bigoted association. He was so good a patriot that he opposed Catholics and their friends for office and yet vehemently denied his faith in order to secure a few loaves and small fishes from the public table at the hands of a Catholic.

It is not possible to believe that Catholics at large have any political affiliations based alone on their Catholic faith, since they are found on all sides of public questions, and in both of the two great political parties of the country.

The virulence of the charge that accompanies the accusation that Catholics are not sincere in their attachments to our American institutions, is only equalled by the impalpability of the proof that is offered for the assertion, if any support is really ever attempted. It is so when the accusation of enmity to our public schools is made as when the imputation is voiced that the Catholic wants a State Church or is unduly joined each to each to help each other politically. These unsupported charges are in keeping with the next shallow accusation that will be considered—that Catholics have used improper inducements to further Catholic interests in the United States.

CHAPTER SEVEN.

An Answer to the Arraignment That Catholics Have Used Improper Influences to Further Catholic Interests in the United States.

SECTION 1.—THREE POLITICAL PARTIES HAVE BEEN FORMED IN THE UNITED STATES TO ATTACK CATHOLICS AND CATHOLICISM. That a Catholic ought to be friendly to those of his own faith and to help them whenever he can consistently with other duties and the rights of others, and to render them aid and comfort, no one could reasonably deny. The accusation goes farther than this. Catholics are charged with undue zeal in putting Catholics in office. For the facts to sustain such an impeachment the annals of American history may be searched in vain. Catholics have never organized openly to accomplish these ends, and had they formed secretly an association for such purposes, their methods and objects could not have remained hidden from observation in the searching sunlight of freedom that shines in America, and which drives wrong and error whipped from their hiding places. On the contrary there have been three political parties formed in this country, in three several periods, to attack Catholics and to oppose the Roman Catholic Church.

SECTION 2.—THE NATIVE AMERICAN PARTY, 1842. The first was projected in 1842. It was called "The Native American Party." It was based on hostility to foreign immigrants and to Catholics. In 1844, it carried the city elections in New York and Philadelphia and elected a number of members of Congress. It made no further progress, and in a few years, after occasional destructive riots against Catholics in Philadelphia and other places, the movement disappeared from the stage of American politics.

SECTION 3.—THE KNOW NOTHING PARTY, 1854-1860. The American, or Know Nothing, Party came into prominence in 1853, immediately after the dissolution of the Whig Party. Its fundamental principles were that the government of the country should be in the hands of native citizens and in opposition to the influence of the Catholic Church in the United States. At first it was organized as a secret, oath-bound fraternity; and from their professions of ignorance towards it, its members received the name of "Know-Nothings." One of their by-words was: "Have you seen Sam?" Ignoring the slavery question, it gained control of several of the Northern and Southern States in 1854. It vanished from the political arena in 1859, its Northern adherents becoming Republicans, while most of its Southern members joined the short-lived Union Constitutional Party.

The character of the men who composed such an unpatriotic party, and which was designated by one who acted with it as "the worst political party that ever existed," and the real designs of the organization—to obtain public office at any cost—are shown by the conduct of its members in its last stronghold—the city of Baltimore. Its name—"The American Party"—was a travesty. While the party denied the protection of the broad aegis

of political equality to all its citizens, in the dying struggles of this unrighteous combination, its infamous acts to retain power show it to have been animated but by any other principle than that of true Americanism. That Maryland—Catholic Maryland—the pioneer of American liberty—should have been the site of its final struggle for existence is a sad reflection upon the repudiation of the faith of the fathers of the colony. This tidal wave of success of this organization that swept over the Union soon had its recession. In Maryland it was early repudiated by the majority of the voters of the State, but it held on to power in the great metropolis of the State. It had the police, the municipal government and the ballot-boxes in its possession, and while the greater part of the people in the city was opposed to the government of the organization, its leaders and its thugs did not hesitate to pollute the ballot-boxes, assault the citizen-voters, drive them from the polls and to murder, in order to maintain their political power, the few policemen that stood manfully by right and justice.

Like a hyena backed to the wall of its den and facing the certain destruction that awaited it, the "Know-Nothings" of Baltimore made their last effort to hold on to the reins of municipal government in Baltimore and of executive and legislative power in Maryland in 1859. Fortunately for Maryland, outside of the city, the counties of the commonwealth returned a majority in the General Assembly in opposition to the alleged "American Party." The opposition candidates contested the election of candidates of the Know Nothings, returned as elected to the Legislature in Baltimore. The frauds at the election had been so great and apparent that one of the American candidates, Mr. William A. Wisong, to his eternal credit, notwithstanding he was threatened with death if he would not, never took his seat in the General Assembly, on account of the corruption at the polls.

The testimony in the case, taken before a justice of the peace in the city of Baltimore, was presented to the Legislature. From it these facts are extracted. Mr. William Barrett, from the First Ward of Baltimore, where he had been for thirty-five years, appeared before the justice taking the testimony. He, however, voted in the Second Ward. He was asked to state the circumstances under which he had voted in the Second Ward. He testified:

"Monday evening before the election witness was on Smith's Dock, and came down in Fleet street to Eden and Alliance streets, and was crossing the lot, when three fellows came up behind me, wheeled me around and asked me, 'Where you going, you drunken son of a ——?' I said I was going home and that 'I was no more drunk than they were;' one of them says to me, 'You have got to go along with us,' and two of them caught me by the collar, one on each side, and I tried to get loose, and jerked them off, one fell on one side and the other on the other side; the other fellow jerked out his blunderbuss and says to me, 'You have said enough now, say any more and I'll blow your —— brains out;' one of the fellows jumped up and struck me over the nose, then two took hold of me and took me across two or three lots there till they got me to Wilkes street, and there they carried me through a house along a passage-way, and shoved me down into a cellar; they kept me there till Wednes-

day about 12 o'clock before they let me out; the captain of the coop took me out with five men, put them in a room upstairs and took me out private and asked me what ward I belonged to; I told him 'First Ward, I don't belong to this ward;' then he called one of his men and whispered to him, and told him to carry me round by Caroline street into Wilkes street, so that the people should not suspicion that I had been in the coop; after that I came out, I looked around to see if there were any police about the ward polls; there was none there; so the fellow said to me, 'Come along, you have got to vote;' then he took me up to the window, and the judge, I believe, asked me my name, but the fellow with me said, 'I know his name, it's all right.' 'Give up your ticket,' says he to me; so I gave it up to the judge and came away.'" The witness further testified that there were from one hundred and fifty to one hundred and seventy-five men in the "coop." A coop is a place where men are forcibly held and were often made drunk in order to make them vote in a particular way on election day.

John C. Krantz, another witness, testified that he was a legal voter in the Second Ward of Baltimore city on the 2nd day of November, 1859, the election day, and "was standing on the corner of Dallas street and Eastern avenue, about fifteen feet from the window. Mr. Martin Weizel, who was along with me and standing alongside of me, was struck by a rowdy with a large cane on the head, and received several blows on the eye and mouth, etc.; they went to hit me, too, but I run out in the street and lifted up Mr. Weizel, and run off with him; there was about twenty rowdies had possession behind the fence, and they asked every one for his ticket; if it was not a Know-Nothing ticket they wouldn't let him get to the window at all; they pushed him away, and he couldn't get in; there was no fighting, but the party was too small—I mean the Reform Party—to do anything at all; I saw a gang of rowdies took six coal-workers, with their shovels on their shoulders, on the corner of Caroline street and Eastern avenue, who were on their way home, and told them they would have to go along and vote the American ticket; I heard one of the men say 'he was no citizen;' another said that, he did not live in the ward;' one of the rowdies told them 'that didn't make any difference, and he hadn't a word to say about it, just go and vote;' I saw, also, about a hundred men being taken out of Rough Skin Hall; all kinds and sorts of men; old and young, Germans, Irish, etc.; about three, four or five at a time, and made them to vote the Know-Nothing ticket; some they let run off, some took back again, and brought them out again, and made them vote again; I saw no fire-arms in the morning before twelve o'clock, but from two to five o'clock in the evening fire-arms was carried freely on the street; the rowdies wouldn't let voters go further than Caroline street, so they couldn't get to the polls at all, but were scared off by the firearms."

The Hon. Severn Teakle Wallis testified that in the Thirteenth Ward he "saw a line of men from twenty to thirty, come out of Erasmus Levey's house and vote, retreat to the house, and return again and vote six or seven times. It was so absurd a process that people laughed as the farce of election was in progress. He saw a good many people, principally foreigners, brutally beaten and driven back from the window while trying to vote.

the public officers looking on and making no effort to protect citizens in their rights."

These outrages were carried on amidst cries from the assailants of "Oh, you Natives," "Wade in, Red Necks," and "Ah, you Reformers," and other similar ejaculations.

The leaders of the party themselves were so shameless of their illegal and brutal conduct that when, during the campaign preceding an election, they had a public meeting, a huge awl was one of the adornments of the speakers' stand. These awls were used in crowds to pierce and drive away the opposition voters who were trying, amidst the obstructions placed in their way by the Know Nothing ruffians, to reach the window of the polling-room to cast their votes.

This was the party then, and these were the men—fair samples of similar organizations breathing and threatening slaughter against good citizens and saving to themselves all the patriotic virtues of the honest American, which had as their leading tenet—opposition to the influence of the Catholic Church in the United States, and to the importance of the American Catholic, because *he was not a good citizen!* Strange contrast of theory with the acts of the advocates!

SECTION 4.—THE AMERICAN PROTECTIVE ASSOCIATION, 1887. In the year 1887, the third political party was organized in opposition to Catholics and Catholicism, under the name of "The American Protective Association." It was not only baneful in its objects by being directed against a church, but it was particularly iniquitous because it was a secret political body organized for partisan purposes. Its aim was to repel certain alleged attacks by Roman Catholics upon our public schools and other American institutions. In 1890, the organization became very active and published an organ in Boston, Mass., which, by its aggressive tone, created a widespread interest and no small commotion. The organization had been formed under the management of H. F. Bowen, and in 1895 it claimed a membership of 2,000,000 and had branches in Canada, Great Britain and Australia. Its influence, however, soon waned, and it practically died a natural death. The absurdity of the existence of such a movement is shown in the summary of its principles that it set forth, as announced by one of the members of the order. It opposed:

- 1st. The Roman Catholic attack on our public schools.
- 2nd. The attempted foreignizing of whole communities in language and religion by Roman Catholic priests.
- 3rd. The complete control of the great cities by Romanism.
- 4th. The fact that our Army and Navy are almost wholly Romanized.
- 5th. The remarkable increase of untaxed church property.
- 6th. The frequent desecration of the American flag by priests.
- 7th. The Jesuit control of the heads of the government at Washington.
- 8th. The well-known public declaration of the Pope that the United States is his one bright hope for the future.

There is not now, nor has there ever been an organized assault by American Roman Catholics on American public schools. It would prove an interesting array for the accusers to furnish a bill of particulars and to show where Roman Catholic priests are attempting to foreignize whole

communities in language and religion. An itemized account could only substantiate such a slanderous suggestion as that men are engaged in denationalizing our communities. Until such is supplied, it is proper to treat this accusation as the wild figment of a disordered imagination. While some of the great cities may have, and do have, a large Catholic population, not one of them shows signs of an intention on the part of Catholics to govern the centres of population as an organization. To the charge that the Army and Navy is almost wholly Romanized it may be said that up to within a few years only the Catholics did not even have a chaplain in the Navy. Of the present nine hundred midshipmen at Annapolis, being educated for naval officers, not a hundred of them are Catholics. There is not on record a single instance of desecration of the American flag by a Catholic priest. In Annapolis, Maryland, where a Redemptorist Order exists, the homage and veneration paid it by the Catholic priests who, from year to year, reside there are more than marked. It is the custom at their novitiate here to join in the general celebration of the Fourth of July, and in the evening, from the garden of the Redemptorist Rectory, the rockets' red glare and bombs bursting in air add greatly to the public honors given the great national day. The charge that Jesuits control the heads of government at Washington needs no answer. It replies to itself. It is the same ancient libel, without change, when some one is at a loss, as of old, to find fault with the Catholics, to raise the cry that "the Jesuits did it," whether the matter be possible, or impossible, of performance. The Pope may have said that America was his one bright spot for the future. If he did, it was a high compliment. It is only in keeping with the kind words that Popes have said about the United States. To turn the fact into a churchly insinuation would not even then be a wrong. It is no more a crime for the Pope to wish America to become Catholic than it is for Protestants to desire it to remain as it is. Yet the Pope, in this alleged utterance, may have only meant to say that he admired our free form of government and was expressing thanks for its splendid institutions—the fruits of that Christianity to which he holds and which his church has propagated for twenty centuries, and without whose existence and ministrations, we, like our English forefathers, would still be naked savages. In his mind's eye the Roman Pontiff sees Columbus, the Catholic, discovering the New World and consecrating it to Christianity by the erection of the Cross on the shores of San Salvador; he recalls Lord Baltimore, a Catholic, as establishing liberty of conscience in the Land of the Sanctuary, and sanctifying the shores of Maryland by the uplifting of the Christian cross and the pious offices of Catholic priests; he remembers that Charles Carroll, of Carrollton, and Archbishop John Carroll, both Catholics, were foremost in the defense of American rights in the American Revolution; he beholds only Catholic countries and only Catholic foreign soldiers rallying to the aid of the struggling American colonies; he sees now as he saw in the past that scores of distinguished soldiers, jurists and statesmen of the Republic have been the faithful sons of his church, that millions of the most loyal, patriotic and desirable citizens of this country are members of his flock. Moreover, he finds them living in love and fraternity with their non-Catholic brethren. Why should not the Pope see in America a

bright spot now and for the days that are to come? He has every right to be proud and thankful for what his splendid membership have done for the Republic, and he has every reason to be optimistic for our future. Pio Nino did not hesitate to send to all Americans his pontifical blessing. Did Protestant Americans refuse to accept this Christian benevolent benediction from him, and shall they spurn the happy augury of one who is the head of nearly three hundred millions of their Christian brethren scattered throughout the wide, wide world?

Before a marshalled array of facts, invincible in proof, that the American Catholic is the peer of any other American patriot in love of our country and its institutions, the American satyr still remains a stealthy and suspicious hybrid. He sees, with his evil eye, evil where none exists.

CHAPTER EIGHT.

The Cruel Impeachment of Catholic Convents.

SECTION 1.—THE CATHOLIC FATHERS AND MOTHERS OF AMERICA ARE A PERPETUAL CONTRADICTION TO THESE DEADLY SLANDERS. The American satyr rejoices in the unholy delights of destroying the good name of his innocent victims. He rolls in his mouth as sweet morsels the worst possible charges that could be made against the Catholic convents of America. They are the most cruel impeachments that could arise in the human breast, yet so often made by the inconsiderate and malicious against Catholic convents in the United States. It is, with no qualifications whatever, frequently declared that these sacred places of religious retreat and hospices of mercy are the resorts of iniquity. These foul words come heavily into being. They are phrases hard to write. Yet these accusations, since they are made, have to be met. They are not only spoken by word of mouth from ear to ear; but they are put in obscene print and hurled across the continent from one end of the Union to the other. A candid mind finds it impossible to believe them, both from abstract principles and absolute facts. It cannot be conceived that a Christian Church in America has, in the name of its Master and His holy religion, organized within its bosom a system of moral pollution. It is impossible to think that virtuous young women, coming from Christian homes, reared with exalted views and sentiments of personal chastity and sacred virtue, would suddenly change their faith and nature, and become the vilest creatures of the vile. It is beyond imagination that chaste fathers and mothers would, for an instant, look with the faintest forbearance on an organization which not only deprived them of the society of their fair daughters and beloved children, but which, besides, transformed them into dishonored lepers. The Catholic fathers and mothers of the United States are a perpetual proof against the truth of such a hideous accusation. Abstract reasons, convincing, as they should be to the pure and just mind, are not the only evidence against this foul and slanderous indictment. In the usual course of logic the accuser produces his witnesses and attempts to prove his accusation. In the charges against the American convents, no absolute credible proof has ever been given to show that the cloisters of American Catholicism are dens of iniquity. The arraignment has, therefore, to be met in reverse order, for these baseless denunciations go on and on forever without a scintilla of fact to sustain them. They have to be overhauled on the highway of truth and downed in their conscienceless tracks. Yet, while proof is notably lacking to sustain the impeachment of the American Catholic convents it is true that several sisters or nuns, who have fled from their convents, have published startling stories of the alleged scandalous lives lived within the nunneries; but it is equally significant that, as far as the author is able to ascertain, every one of these ladies, before their deaths, retracted their professed revelations and died as members of the Roman Catholic Church.

If these convents, cloisters and homes of religion are places of wickedness, why have the Courts of the land allowed them to exist?

They are almost everywhere composed of a majority of non-Catholics. The grand inquests of each city and shire may summon witnesses to testify, and it is their sacred official duty to wipe out of existence any place of known immorality. With the warmth of feeling so often existing in some quarters against Catholics, it is a suggestive fact that no indictments are presented or even investigations are ever made against these houses in any section of the Union. On the contrary they and their inmates are looked upon by the general public with respect and veneration both as women and institutions and as angels of mercy in holy occupations. This, too, whether, or not, the admirer is an advocate of the system.

SECTION 2.—THE NOBLE SERVICES OF THE LITTLE SISTERS OF THE POOR. In an interesting pamphlet, written by Mr. C. A. Windle, himself a non-Catholic, it is pointedly said: "the order of the Sisters of Charity, known as the 'Little Sisters of the Poor,' in actual service to suffering humanity, is doing more to quench the fires of hell in this world than any other agency in society. Its work is practical. At this moment thousands of these consecrated women are busy in hospitals of pain, placing cooling lotions upon fevered brows and leading multitudes back from the dark valley and shadow of death to the land of light and laughter. These brave women are found on every battlefield, administering to the dying, and nursing back to life and love the fallen heroes of nations. When a community is smitten with a deadly plague they are the first to come and the last to leave." These devoted spirits never ask the race, religion, or station of a sufferer wanting their care. Their only test is: "Does he, or she, need help?"

SECTION 3.—SISTERS OF MERCY TO THE POOR AND NEEDY. At the end of the year 1911, *The Cincinnati Enquirer* asked Church leaders in that city to report their progress for the year. Archbishop Moeller, of the Catholic Church, made this statement:

"During the year 1911, which has just passed, the Catholic Church, in the Archdiocese of Cincinnati, has given evidence of a great deal of charitable, educational and religious activity.

"She has taken care of over 800 orphans and 100 infants. More than 700 homeless boys who needed shelter and protection, have found a home under her watchful care. In her hospitals some 10,500 patients have been treated. About 400 aged persons have been taken care of and provided for by the Little Sisters of the Poor, and this branch of charitable work has made special progress in the opening of St. Theresa's Home for the Aged, in Mount Auburn, by the generous efforts of those in charge.

"Upwards of 400 wayward and destitute girls have found an asylum with the Sisters of the Good Shepherd. With unabated zeal the Vincent de Paul Society has been performing its mission of charity, and doing all that it could in its quiet and unostentatious way, to relieve, as far as possible the distressing conditions which obtain among the poor and helpless."

Let us consider some of the names even of the institutions that these pious women conduct. Their very title forbid the idea of evil—they suggest the noble missions in which the founders are engaged. Before the eyes of the author lie the "Thirty-first Annual Report of St. Elizabeth's Home, of Baltimore City, for Colored Children" and "St. Joseph's Hospital, 1908."

Quoting from the first:

"The object of this institution is to receive and maintain foundlings and other destitute and abandoned infant children, of both sexes, and also to provide for deserving or unprotected females during confinement. *Its special mission, the prevention of infanticide.*"

"The reception of over 318 infants during the year (1899) indicates the successful accomplishment of our good work, and fills us with gratitude towards a fostering Providence, and our kind benefactors, great and small, for their assistance to carry out our work thus far. * * * The State and city have shown their appreciation of the good done, and have made it available to all the unfortunate and needy. Thus, instead of allowing these poor waifs to be cast on lots, exposed to the rigor of the season, a merciful government commits them to the St. Vincent's Infant Asylum. A poor unfortunate mother, instead of abandoning her offspring, may there find a shelter; there she can perform her maternal duties towards it, and enjoy the comforts of a home in which Christian charity reigns. She will thus regain strength both moral and physical to begin life anew, and provide for her own support in the future.

"Volumes would be required to recount the different heart-breaking experiences with which we daily come in contact. There would be little doubt that if our kind patrons and benefactors could see 'the misery their bounty contributes to alleviate' they will learn that it is not 'love's labor lost.'"

This asylum of love and service is under the charge of the Franciscan Sisters.

In the report of the St. Joseph's German Hospital, Baltimore, Md., for 1908, made to its friends and patrons in the statement of the work accomplished, the record says that the hospital treated 448 cases during the year. The total number admitted to the hospital was: 2,800, of whom 233 were charity patients. Of the patients admitted 263 were colored. Of those admitted to this dispensary of good and benefits, 2,432 of the 2,800 admitted were cured.

This refuge for the poor and the afflicted is under the care of the Third Order of St. Francis. In their report, from which we are quoting, they say:

"The ever-increasing demands upon our institution, calling for more complete equipment and increase of accommodations, we have, to a certain extent, been enabled to meet. To God, then, we tender our prayers of gratitude for His mercy and charity towards us for having directed to us many persons blessed with that fellow-feeling of universal brotherhood, sympathy with the distressed and unfortunate, and filled with the desire of alleviating the misfortunes of their suffering fellow-men."

Perish the thought that could only arise in minds filled with malice and prejudice, that holy women, reared under the auspices of the Christian Church, coming from homes of piety and chastity, the offspring of Christian fathers and mothers—themselves the repository of all that is womanly and virtuous—messengers of ruth and pity—could give themselves up to lives of hypocrisy and immorality—and turn traitors to the God whose work they are doing and whose benedictions on their sacred missions they ardently implore.

CHAPTER NINE.

America—The Home of the Dove of Peace.

SECTION 1.—IN THE UNITED STATES CATHOLICS AND NON-CATHOLICS MAY ENJOY THEIR RIGHTS IN A SPIRIT OF AFFECTIONATE FRATERNITY. We have been considering in the several preceding chapters subjects that indicate the existence, in some quarters of the American Republic, of certain very unwarranted opinions about, and uncharitable sentiments against, the Roman Catholics of the United States. Happily, in the midst of these dark shadows of animosity, glow lustrous scintillations of light that show that these sombre clouds have golden environments. Let us pause with feelings of pleasure to find that, while they may be righteous and material differences in their religious affiliations amongst those who worship and serve the same Lord and Master, there is still room enough in the grand Union of States and the household of God to severally maintain these principles and enjoy our rights and privileges in a spirit of affectionate fraternity.

The American Satyr hates the American dove of peace. Their lives, their callings and their habitats are the opposite each of the other. One seeks to injure and destroy—the other to aid and enlarge all that is pure and lovely and of good report. Inspiring it is to know that the species of the Satyr are few in number compared with the great and innumerable multitude of patriotic Americans who delight in the fraternal coo of the dove of peace and the tender voice of sweet charity. The footprints of that which bears in its mouth the olive branch will now be recognized.

When Pius IX sent his Pontifical blessing, a few years since, to the American nation, he made this declaration, that he did not give it alone to Catholics, but to all the people, for there were non-Catholics in the United States who were better than others in other countries *who called themselves Catholics*. We saw this fine spirit reciprocated when this same benevolent Pope was ill, and the venerable Reverend John T. Wightman, of the Methodist Episcopal Church, South, openly prayed, in public service, for the sick Pontiff.

After the United States had acquired the Philippines, the Episcopal Church sent a commission to those islands to see what might be done in religious work for the Filipinos. That commission returned and reported that there was no need of sending missionaries to the Philippine Islands because the Catholic Church was doing all that was necessary.

This fraternal spirit was returned lately in a town in the United States. A Catholic priest came to the Protestant minister, and speaking of a certain Italian colony in their midst, said: "Those people have gotten away from us. Go and do them what good you can."

Some years ago there was a generous rivalry in baseball between the Catholic students of Columbia University, Georgetown, D. C., and the Protestant novices at the Episcopal Theological Seminary, at Alexandria, Va. It was nip and tuck. One year the Georgetown nine would be successful and the next the Alexandria team would win. One day there was

an especially fine catch made, which excited the admiration of all spectators. "Who was it?" was the question passed around. One of the answers came "That is young Kinsolving, who is going as a missionary to one of the South American colonies," and the name of the country was given. On hearing it, a Catholic priest, for the priests had accompanied the students to the play-ground, addressing those around him, said: "You may be surprised at what I am going to say, but I wish that young man 'God speed,' for if there were ever a godless people in the world, they are."

Some twenty-five years ago there met in the city of Washington a *Æcumenical Council of the Methodists of the entire world*. For nearly a week of their session papers were daily read attacking in some manner the Catholic Church. Towards the close of the seven days a delegate from England named Johnson, rose up and declared the good deeds of the Catholic Church, with such truth and fluency that applause rent the air from those who, of different name and belief, were ready to accord to that great church honor for the innumerable caravan of benefits it has conferred upon mankind in its long and lustrous march through the centuries of Christian civilization.

SECTION 2.—PROTESTANTS AND CATHOLICS ALIKE HONOR THE VIRGIN MARY. This extract is copied from "*Our Sunday Visitor*," a Catholic publication. It was printed at the head of the first page in double column and with flaming headlines:

"Could a Catholic Pay Higher Tribute to Mary?—Like This Minister Catholics Insist That the Mother of Jesus is Worthy of the Highest Honor and Veneration—Though Not of Worship. (By the Rev. W. H. Clagett, Protestant, St. Louis.) "Mother, for whom words never have been, never can be coined, with which to weave the wreath of glory that we would place upon thy brow—mother by whom God became man, by whom the human race has thus been linked forever to the throne of God—mother, the light of whose eyes was the first light that shone upon the Babe of Bethlehem—mother, whose face was the first face into which the Infant Jesus ever looked—mother, who, alone of all God's servants, angels, arch-angels, seraphim and cherubim, cradled Deity in thine arms, and laid Him on thy bosom and held Him to thy breast—mother, who taught the feet of the Infant Son of God to walk—mother, the first word that the lips of the Babe, that was God and Man, learned to lisp—mother, who guided the footsteps of the Son of God, and the son of man, through a spotless youth to a spotless manhood—mother, who followed the Son of God, thy Son, bone of thy bone, and flesh of thy flesh, to the cross, to ignominious death—mother, the first of all the earth to give to the Savior Jesus, loving ministry as He nestled on thy bosom—mother, the last of all the earth in the thought of the Savior, Son of God, and Son of Mary, as He hung upon the cross and died—mother, through whom heaven itself was forever changed when the Son of Mary and Son of God, ascended from the cross and took His seat forever upon the throne of God—mother, who, to this sin-darkened world, gave the Infant Jesus, God and Man, who to heaven gave the Lamb of God, Man and God, who is the light of heaven—mother, standing not beneath the shadow of the cross, but beneath the glory of the throne of God and of the Lamb, that throne now resplendent with the glory with which thy Son has enshrouded it, one and all, we rise up and call thee blessed and place upon thy brow our richest diadem. We crown thee

queen of our hearts—we give thee the first place in all of God's creation." *Globe-Democrat*, St. Louis, May 9, 1915.

SECTION 3.—PROTESTANTS PAY TRIBUTE OF RESPECT TO CARDINAL GIBBONS. On the return of Cardinal Gibbons, of Baltimore, on October 10th, 1908, after a visit of three months to Europe, he was the recipient of many honors and friendly courtesies from his several flocks and their ministers and from his admirers and fellow-citizens in general. Among the pleasant incidents of this occasion was the presentation, in Baltimore, of a silver loving-cup from non-Catholic citizens of his native city. This memento of affection stood two feet high. On the cup was inscribed: "By his non-Catholic admirers." Mr. Peter J. Scully, a Catholic and a member of the Order of Hibernians, arranged the programme of presentation.

Mr. William F. Broening, now State's Attorney of the City of Baltimore, on being introduced by Mr. Scully, said:

"While not of your faith, and differing from your creed as most of the gentlemen here, yet as children of God, we are here to attest to the great esteem in which you are held by all Baltimoreans and to welcome you home. Your nobleness of character, your generosity of heart, the purity of your life, and your lofty ideals of citizenship entitle you to the esteem of all citizens of Baltimore."

Congressman Charles R. Schirm, the chosen orator of the day, speaking for the delegation that he represented, said:

"Your Eminence, this delegation, which has designated me as their spokesman, is composed of a hundred of your non-Catholic fellow-citizens, who wish to add their cordial greetings to those so heartily tendered you yesterday (October 11th) upon your safe return from the lands beyond the seas, to your dear, old native Baltimore. In this delegation are Lutherans, Methodists, Baptists and Hebrews, and indeed, a Jewish Rabbi, while two of us are Spiritualists. We came, however, without professions inconsistent with your conscience or ours. Our mission is not connected with any religious sentiments, except in that broad, deep, heaven-born sentiment which delights to pay affectionate tribute to all great and good men, irrespective of creed, who labor for the welfare and happiness of their fellow-beings.

"The press has kept up informed of those great scenes and ceremonies which transpired recently in the Old World, and it pleased us to learn that a son of Maryland, in the person of yourself, was playing so able and distinguished part in the events made famous by the participation of great personages, and we took pride in the fact your light was not bedimmed by the brilliancy of many other bright lights."

Then with many eloquent phrases the Cardinal was told that it was not so much that the delegation rejoiced in his distinguished honors, "but, rather for that simplicity and purity which is at once the charm and power of every truly great character." Quoting the Cardinal's own words, delivered the day previous, the orators added: "It is our most earnest wish and desire that, in this land dedicated to civil and religious liberty and hallowed by the blood of many unselfish patriots, all of all religions may dwell together in harmony and peaceably work out the great problems which mankind must meet in the onward progress from lower to higher things."

Continuing, in his own words, Mr. Schirm said: "In token of this solemn and sincere desire of yours and as a memento of your homecoming, I present your Eminence on behalf of your non-Catholic friends of this city with this silver loving-cup, which we would make emblematical of the great loving-cup of human happiness from which, we hope, through your labors and those of all other altruistic workers, all the sons of men may be fitted to drink deeply and still more deeply through the eons of time in the world celestial."

The Cardinal arose. He smiled. He hesitated. Then he said:

"I have not words sufficiently eloquent to express the gratitude which fills my heart at this unexpected kindness. I am overwhelmed by the sentiment of the well-chosen words of your well-chosen spokesman, and I only wish that I were worthy of Mr. Broening's quotation from the imitation of Christ.

"Kindnesses were bestowed upon me in Rome, Italy, and many other places, but I am more profoundly moved by your presence here today and the sentiment which prompted it. We should think more of the hours at home than the hours abroad. A man can well bear affronts abroad if honored at home, and if he receives smiles abroad they are nothing as to the crowns at home.

"The difference in our faith is important and I cannot but appreciate this great honor. Thanks to God we stand upon the great platform of humanity and common charity. This colony of Maryland has ever been the seat of broad religious belief. It invited all creeds to its shores, and it is only fitting for us—no matter to what religious creed we belong—to love one another and to strengthen the bonds of brotherhood, for we are all so deeply interested in the economical and social prosperity.

"Here I was born; here I live, and here I hope to die. I shall cherish this loving-cup till I die. Whatever beverage I drink from it will be sweetened by the words of today."

At the conclusion of the reply a beautiful incident occurred. The Cardinal asked for Dr. William Roseman, one of the delegation and a Jewish Rabbi. Dr. Roseman then walked up and shook hands with the Cardinal.

SECTION 4.—PROTESTANTS CONTRIBUTE TO RESTORE A HOUSE OF GOOD SHEPHERD. When fire some years ago destroyed the House of the Good Shepherd, at Wheeling, West Virginia, a mass-meeting was held and money subscribed to rebuild it, Protestants vying with their Catholic neighbors in their efforts to raise the money. Mother de Sales, who was in charge of this institution, stated that "the exact purpose of the home is not wholly understood by many persons. It is not an orphanage. Many of the girls in the institutions are sent by their parents, or taken away from drunken or vicious parents by the State and municipal authorities. Some of the older girls, however, are from very respectable and, sometimes, from very well-to-do families throughout the State. Again, some of them are very beautiful and accomplished. * * * The affection and zeal for virtue of these young women who remain is matched by the gratitude and interest of those who leave the home, *as all are free to do on becoming of age*. The sisters at home confess that their astonishment is renewed again and again by the wonderful expressions of gratitude that are given in letters from all parts of

the country, written by good wives and mothers who were once wayward girls under their charge." Is it surprising that a work that has such splendid results should receive the hearty and enthusiastic support of Protestants?

SECTION 5.—HYMNS THAT PROTESTANTS AND CATHOLICS BOTH SING. The author recalls being present at the morning service in a Methodist Episcopal Church, when the minister said to his congregation, as he held the open hymnal of that large and influential denomination: "Now here is a hymn written by one of the saints of the Catholic Church, and I want you to sing this with earnestness." He then gave out the hymn, written by Cardinal Newman, beginning, "Lead, Kindly Light." The audience sang the hymn with fervor. This is one of the songs of Zion that Catholics and Protestants sing in common. With united voices they pray:

"Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene: one step enough for me."

There is another plaintive hymn of prayer and praise that Catholics and Protestants use in common and join in hearts:

"Jesus, the very thought of Thee,
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest."

They both claim and sing in unison the anthem:

"Sweet the moments rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying Friend.
Here I'll sit, for ever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing,
Make my final peace with God."

There is yet another voice of praise and prayer they raise together:

"Nearer, my God, to thee,
Nearer to thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God,
Nearer, my God, to thee,
Nearer to thee!"

Though one sings it in the Latin tongue and the other in English, American Catholics and Protestants join in one in lifting their notes in the grand phrases of the "*Tu Deum Laudamus*." Together they sing:

"We praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee; the Father everlasting.

To thee all Angels cry aloud ; the Heavens, and all the Powers therein ;
 To Thee Cherubim and Seraphim ; continually to cry,
 Holy, Holy, Holy ; Lord God of Sabaoth ;
 Heaven and earth are full of the Majesty of the glory.
 The glorious company of the Apostles : praise thee.
 The goodly fellowship of the Prophets : praise thee.
 The noble Army of Martyrs : praise thee.
 The holy Church throughout all the world doth acknowledge thee ;
 The Father ; of an infinite Majesty ;
 Thine adorable, true ; and only Son ;
 Also the Holy Ghost ; the Comforter."

Catholics and Protestants alike repeat and believe in the one Apostles' Creed. They are on the very borderland of each other.

SECTION 6.—NEITHER AMERICAN CATHOLICS NOR PROTESTANTS WOULD REVIVE THE HARSHNESS OF THEIR ANCESTORS. It is true, too sadly true, that, in times past, men who have called themselves Christians, in the name of Christianity have committed deeds that could not be measured by the standards of Christian faith and ethics. Sometimes they called themselves Catholics. At other times they rallied under the title of Anglicans, Protestants, Puritans, and yet again as Independents. It is a happy fact that in the United States of America we have no such records since we became a nation to make us shudder at their remembrance and be ashamed at their recital. If the question were put today to the free and noble electorate of the American Republic, it could be safely trusted to the Catholics of America alone to say whether, or not, they would want to return to the dungeon and the *auto da fe* of their denominational forefathers. They would overwhelmingly answer "No!" A Protestant need not vote in that issue. American Catholics would attend to its demise. Happily, again, were it the national question, whether, or not, Americans should have the funeral pile and the gallows for men simply because they were Catholics, as some Americans and Englishmen's Protestant forefathers made and enforced the law, the Protestants of this country could be trusted to decide this issue. No Catholic would have occasion to vote. The broad-minded Protestant voters of America would give a negative to it that would shake the Union from East to West and North to South with its echoes and emphasis. On this question the country would be bound to be entirely composed of American Americans.

SECTION 7.—THE KINDLY LIGHT STILL IS LEADING. On Sunday, October 10th, 1915, seventeen thousand Catholics, members of the Holy Name Society of that Church, paraded the streets of Washington. That night the Rev. Dr. Randolph H. McKim, a Protestant minister of strong denominational convictions, and the editor of *The Protestant Magazine*, of that city, declared from his pulpit that the "desire to combat blasphemy is the excellent object of the millions banded together for that purpose, and may God bless their efforts." He added that the parade was the religious event of the week in the nation's capital.

That same evening the Rev. John MacMurray, pastor of the Union Methodist Episcopal Church, in the same city, extolled the work of the Holy Name Society and suggested the formation by the Protestant Churches of a similar organization to be called "The Holy Day Society."

SECTION 8.—“WE STAND ON THE GREAT PLATFORM OF HUMANITY AND COMMON CHARITY.” Thus, as pass in review some of the pleasing incidents of American life, it is found there is a common ground of mutual respect between fair-minded Catholics and non-Catholics in the United States. It lies very near the domains of brotherhood. While they thus draw near in Christian friendship, let them call to mind that even in those stormy days, when the Church universal divided into two great branches there was then found a mutual basis of accord. A doubt only prevented a reunion of the Catholic and Protestant Churches—not a creed. This had been agreed upon. Luther and Melancthon questioned the sincerity of the Pontiff. Their disbelief may have been only a fiction of the imagination. The right or wrong of it does not belong to the investigations of this treatise. The fact, however, is suggestive. It is food for profound thought and the reflection that as far apart as the two great branches of Christians sincerely think they are, that a doubt of one man, exercised by two men, once, in the midst of its severest dissensions, only prevented the church from being in fact, as it is, in spirit, one universal, Catholic Church. (1) Let Christians, in the light of this truth, that they have a common Lord, adore the same Master, bow to the one God Almighty, confess together the Triune Deity—Father, Son and Holy Ghost; preach an identical morality; seek the self-same destiny, and in America have a common country, temper their judgments of each other.

This brief is in no sense a theological essay. The discussion of questions of doctrines and differences upon religious dogmas have been systematically avoided. Yet this statement from Archbishop John Carroll will set as a crowning gem in the coronet of fraternal acts that American Catholics and non-Catholics have done to each other without abatement of their creeds, for it will meet and repel a certain reiterated opinion that goes the round of the theological forum from age to age:

“Catholic theologians did not limit salvation to those in communion with the church. The members of the Catholic Church are all those, who, with a sincere heart seek true religion, and are under unfeigned disposition to embrace the truth wherever they find it. Now it never was our doctrine that salvation can be obtained only by those actually in the communion of the Church, united in the profession of her faith, and the participation of her sacraments through the ministry and government of her lawful pastors.” (2.)

(1) The historian Hume is the author's authority for this historic statement.

(2) This was in reply to a statement made by Dr. Wharton, an ex-priest, who stated that the contrary was the position of the Catholic Church, as announced in the creed of Pius IV.

SECTION 9.—THE UNLIQUIDATED DEBT THAT AMERICAN PROTESTANTS OWE TO THEIR BRETHREN OF THE ROMAN CATHOLIC CHURCH. The Catholic Church has built and filled its treasury-houses with literary lore: it has erected and furnished vast repositories of art; it has given the world some of its noblest examples of individual piety; it has encouraged magnificent architecture; it has scattered its charities broadhanded—they were not stinted by race, creed or country; this Church has multiplied schools of learning; it has raised, supplied

and opened great libraries; it has given myriads of martyrs for the faith of Christianity; it has been the steadfast inculcator of moral precepts; it has strongly supported civil authority; it has ameliorated the horrors of war; it has uniformly opposed human slavery; it was the father of modern learning and the schoolmaster of human liberty; it has bestowed upon the whole Christian church a splendid repertoire of original hymnology; it has bequeathed to generation after generation its garners piled with grand and inspiring music; it developed the drama; it gave birth to a long list of authentic authors; it has made voluminous contributions to the highest literature; it has preserved invaluable files of bibliography; it has saved a legion of precious rolls of Sacred manuscript; it has endowed hospitals for the afflicted; it has its hospices for the weary and distressed; it maintains its refuges and shelters for the sick of mind and heart; it has sent innumerable missions to heathenism; it has conserved "the form of sound words"; it has preserved the articles of Christian faith; it has uplifted the standard of the Cross in every hour of peril and trial, and its members have been the uncompromising advocates of Christianity at any and every cost—even life itself. Its monks were the fathers of Christian education; from their cloisters came the promoters of public improvements: they built highways of travel and erected dikes to stem the ravages of the unbridled torrent; the splendid autonomy of the Catholic Church is both model to other churches and an inspiration to organization in every department of social and religious life.

This unfathomable aggregation of benefits and blessings that Catholics and the Catholic Church have conferred upon mankind in general, which Americans enjoy as their right and legacy from their Christian brethren and ancestors, is further enriched and augmented to Americans in particular in that Catholics saved Christianity from destruction from barbarism, and that which they had saved from heathenism Catholic missionaries from Gregory the Great carried to our English forefathers; that the spirit of liberty kindled by the fires of Christian faith led our Catholic forefathers to resist the encroachments of King John and to save our freedom from destruction; they made him sign our Magna Charta of rights; they maintained the true idea of liberty in the time of King Henry the Eighth in rendering unto God the things that were God's, and to the State the things that were the State's, and they preserved the American idea of separation of Church and State, and the principles of civil liberty; they saved, by their unprecedented loyalty, our English progenitors from the effects of the disaster of being conquered by the Spanish invaders under Philip of Spain, and to this benediction to their American descendants, they gave the example of true liberty to all Americans when the little Catholic colony of Maryland struck the keynote of American freedom for the first time in our history, and created a commonwealth where, under its wide Christian charity for all denominations, it laid the cornerstone itself of American toleration. Catholics saved American independence in the American Revolution. Catholic Canada sent two regiments to assist our Revolutionary forces; Irish Catholics filled half of our Revolutionary Army; Catholic Spain gave our Revolutionary forefathers blankets, powder and money; Catholic France sent us Lafayette, and furnished us in the Revolution with men, means and offices, ships and sailors, and awarded our struggling sires the first recognition as a nation, and the only countries

that aided us in the conflict with Great Britain for American liberty were Catholic peoples, and without their succor and support the American colonies would have never achieved their freedom. Let this recapitulation of benefits be an everlasting bond of union and friendship between American Protestants and Catholics. "What God has joined together, let no man put asunder."

CHAPTER TEN.

The Morbid Misconstruction and Malevolent Misrepresentation of American Catholics Are a Menace to the Republic.

SECTION 1.—THE TERM "AMERICAN CATHOLICS" USED WITHOUT REPROACH TO CATHOLICS OF OTHER COUNTRIES. The term "American Catholic" has been frequently used in this treatise. There was in it no reflection upon any other Catholic of whatever land he might be, nation or country. This essay has been confined to the examination of the acts of our forefathers and of our fathers who settled the American colonies and the United States, and of the people who founded and built up this great nation and of those now living within the favored limits of the American Republic. Therefore, the limitation has been narrowed to men and subjects that came within the purview of the objects of this work. To have considered the conduct and opinions of Catholics in every land and country would not have been consistent with the design of this argument. It was necessary in discussing the question and to prevent mistake and unjust criticism to keep constantly before the reader the circumscription of this digest. Hence, the iteration and the reiteration of the qualification "American Catholics." It carried no insinuation against Roman Catholics of other divisions of the globe. It was only the necessity of the topic.

SECTION 2.—AMERICANS OF ALL CREEDS AND CLASSES BELIEVE THEIR LAND THE BEST. America is the home of one hundred millions of freemen. They are known in trades, crafts, positions, politics and religion by a legion of different appellations. They all rally under one name—American Americans. They believe that their land is the best that the Almighty has created. They wish it to remain as long as time shall last "the land of the free and the home of the brave." Patriots, publicists, and philosophers all know this accumulation of blessings and benedictions that the Republic enjoys, has not been an accidental growth; but that it came from causes so plain and so distinct that "he who runs may read."

SECTION 3.—CHRISTIANITY THE BULWARK OF AMERICAN FREEDOM. The intelligent freemen of America—the favored citizenship of the United States—know, almost instinctively, that back of this improvement that Americans have made in government, society, and law, stands the Christian religion. There is no free government in the world where there is no Christianity. Humanity is not all that it could be wished to be; but what it is in advancement, in liberty, and in progress is because there the Christian religion is its fundamental principle of action. From the sacred Scriptures the ethics of our jurisprudence is obtained. Christianity is the bond of American society; the moral force in the improvement of the nation; the essential elements of its life; the foundation of its institutions; the standard of its private and public morality; the vital link of federal unity; the spring of our national patriotism; the source of our freedom; the key to its order and ordinances; the creator of its civilization; the support of its authority; the heart and life of its statutes; the strength and genius of its government; the fountain of the

happiness and prosperity of its people; and the hope and surety of its future; it is the religion of the nation. American Catholics have fostered, and, in a large measure, created these benefits. The Catholic Church preserved in the dark ages, when it was the only beacon left in the world to hold up the blazing torch of Christianity, this Christianity on which all of our blessings in the present and safeguard in time to come are founded. This church has been and is now an unshaken pillar in the temple of Christian revelation, and whose fall would make Christianity tremble to its foundation.

SECTION 4.—INJUSTICE OF ONE TO THE OTHER WEAKENS THE TIES OF PATRIOTISM. Whoever and whatever unjustly attacks the Catholic in his faith and his church in their rights, assaults his and their own good and privileges. Whoever and whatever lessens the tie that binds the non-Catholic American and the American Catholic together in the sacred bonds of a common faith and the holy link of a united patriotism is an enemy to himself, his country, and his God. Differences in theological points of belief are not inconsistent with friendship, fraternity and Christian charity one to another. They are not inimical to true patriotism; but he who originates, he who countenances, he who promulgates and publishes unjust statements and unfair conclusions against his neighbor is an enemy to society, to his country, and to the Church at large. There are today in the American Union men who are, deliberately and without conscience, originating and propagating the most malicious innuendoes and slanderous statements against their Catholic countrymen. They are proscribing them at the polls. They are denying them, wherever they can, public position. What is the sequence? When the Catholic finds himself attacked at the urns of decision for office, simply for being a Catholic, regardless of the questions at issue and his own fitness for the public place, to which he is aspiring, he will be driven, in necessity to protect his rights, to refrain from supporting men who act from such narrow and unpatriotic motives. What will then be the unhappy consequence? There will then arise in this free Republic prejudice, misrepresentation and persecution on the one side as a factor in the formation of political opinions and conduct, and, on the other, a method of self-defense, resistance, and recoupment as reasons for the casting of the freeman's ballot utterly regardless of the vital questions underlying the appeal to the ballot box. When such a state of affairs is consummated throughout the nation, the grave of liberty will have been opened, and it will soon be closed with the ashes of freedom buried in its bosom.

SECTION 5.—AMERICANS BELIEVE IT A DUTY TO BE JUST IN JUDGING EACH OTHER. That Americans should be just in their estimate of their fellow-citizens is a proposition that should only need to be stated to secure universal national consent. It is a plain duty. Non-Catholic Americans, in the interests of a sincere love of country, if from no other motive, should cease to miscontrue and misrepresent, libel and proscribe their Catholic fellow-citizens. This American satyr should be led to the block. Half man, half beast, dwelling in the shades of darkness and the shadows of malevolence, roaming the rayless vales of the land, hiding in the dismal swamps of ignorance and prejudice, without settled habitation or domicile; robust in vindictiveness; grotesque in shape and

form; its repulsive face, with its retreating nose and elongated ears, its bristly, shaggy hair, its uncanny horns, knobly forehead and abbreviated tail, and countenance full of hatred to mankind; sneering at the best and pure, and rejoicing in the terrors of men; this lover of the wine of excitement, harping and dancing to the music of unnatural prejudices; this hybrid of human and beast—prowling through the Republic, alike the foe of peace, charity, good government, patriotism and religion; this lecher gratifying his sensuous appetite with the victims of his malice; should no longer be conjured into life and being to frighten the biased and unlearned; but should be driven by honest men into the tomb of oblivion and its poisonous manes be denied the rite of resurrection in this peerless land of justice, equity and liberty. This ghoul has already lived beyond its age, its habitat, and the purposes of its evil creation.

SECTION 6.—AN AMERICAN SATYR CREEPING THROUGH THE REPUBLIC. This ungainly and repulsive being, now in ghostly form, creeping through the Republic, is the twin of that gaunt and cruel spirit of denominational partisanship and political-religious government which, in the days of our national and denominational forefathers in the mother-country, drove the stake for the funeral pile, lit the faggot for holy martyrs and threatened the life of their free institutions. The perpetrators of these frightful deeds cannot be divided by names, denominations, nor shibboleths, for all classes, all sects, and denominations, as they rose to power, were guilty of the same dreadful atrocities, often done in the name of God—and largely because the perpetrators had maligned and misunderstood each other, and had woven their politics and religion into the woof and warp of public questions and governmental politics and policies. Freemen, American freemen, rejoice that this day has ended.

SECTION 7.—A PROPAGANDA TO MISLEAD AND INCITE ANIMOSITY AMONGST THE CITIZENSHIP OF THE AMERICAN REPUBLIC. Today, in the United States, there are men engaged in a propaganda, not to enlighten the people, but to mislead and animate them to hatred. They are publishing vile journals to incite the uninformed to anger; they are ignoring truth to aid mendacity; they pervert language to deceive the unthinking; they encourage slander and commit libel on noble men and virtuous women. They endeavor even to hold up to scorn and animosity those of the non-Catholic faith who have kindness and liberality toward, and fraternity with, their Catholic brethren: and these satyrs seek to make discord, to deepen animosity, and create antipathy amongst the Christian people of this country. These journals and their editors are all non-Catholics. To the credit of Catholics they have no similar publications to disseminate their views. No man amongst them can be found to undertake such a misguided conception of duty and good conduct. The broadest-minded Protestants of this country repudiate the system, its press and periodicals that are engaged in a crusade to misrepresent any one part of our citizenship, to malign any body of their fellow-Christians, and to make falsehood and malevolence a basis of action. Yet the fester is a menace to union, order and fraternity in the body politic of the country.

SECTION 8.—AMERICANS SHOULD KEEP FREE FROM THE EVIL THAT BEFELL THEIR FOREFATHERS. Americans must avoid these

evils if they wish to have their nation remain a free country and to have the opportunity to work out its God-given and fore-ordained mission. They must not awake the sleeping lion of religious animosities. No passion arouses men more than that which springs from an attack upon their rights of religion and upon their heaven-born liberty to worship the Almighty according to the dictates of their own consciences.

SECTION 9.—LET NON-CATHOLICS REMEMBER WITH GRATITUDE WHAT CATHOLICS AND THE CATHOLIC CHURCH HAS DONE FOR THEM. Let those non-Catholics who are urging a campaign of bitterness and misrepresentation, of malignity and persecution, against their Catholic brethren and fellow-citizens, remember that this church and its members have been their benefactors beyond measure to compute, and that these freemen are in America to remain, if the future is to be judged by the past. This church has withstood the storm of centuries. Neither hate, nor scorn, nor death have been able to destroy it. It has lived in, and survived, the darkest periods of the world's history since the Christian era began. It was then the only ship sailing on the wide ocean of unbelief, infidelity and heathenism, that carried the standard of the cross at its beak. It is the mother of all the present churches of Christendom. It has the same Saviour as they have as its one foundation—the same Redeemer and Mediator. Peter may be the Rock of the Church, but Christ is its foundation. This church reads the same sacred Scriptures that non-Catholics and Protestants hold sacred and fundamental; it confesses the same God; it sings the same hymns; it repeats the same creed; these Catholics are not unwilling to call their Protestant brothers their brethren, though they differ in important doctrines; they are, like loyal and true Protestants, both patriotic Americans and faithful Christians. Should these men—these Americans—be forced to unite for their political and religious rights? They are now so great in numbers that, if joined together and throwing their weight of votes with either of the chief political parties in this country at any and every stage of public affairs, they could turn the tide of battle. Does any true American—Catholic or non-Catholic—wish that this possible state of affairs may become an actuality? Then rather let American patriots cultivate the spirit of justice, fairness and fraternity to each and bar this menace to our welfare, and avoid this dangerous issue.

SECTION 10.—AN EVIL MIGHT BEFALL THE REPUBLIC—LET AMERICANS NOT AWAKE IT TO LIFE. Yet this might come. Consider the might of forces it would arouse! Settling, in 1634, at St. Mary's, in Maryland, the first English Catholics of the Colonies arrived in what is now a part of the United States. These Pilgrims of Maryland were but two hundred in number. Nor were they all Catholics. Probably, since there are no positive records, three-fourths, that is one hundred and fifty, were Roman Catholics. They were then a mere handful of devoted men and women. The next epoch in Church numbers is that which began, when, on November 6th, 1789, a Bull of Pope Pius VI founded the American hierarchy. At that time the Catholic population of the United States was estimated at forty thousand, or about one one-hundredth part of the whole population of the young nation. When a hundred years later an American Catholic Congress met in Baltimore, Maryland, it was estimated

that it represented a Catholic body of more than eight millions of people. The Catholics were then from one-eighth to one-seventh of the entire citizenship of the Republic of America. By the New York World's Almanac of 1915, the Catholics of the United States then amounted to fourteen millions six hundred thousand—one-seventh of the entire inhabitants of the country.

These figures must cause profound reflection from whatever point of view they are considered.

The American patriot should not have part in using or arousing these millions against the common good of the American Republic. From the settlement in Maryland in 1634, to this day, the influence of Catholics and the Catholic Church has been on the side of law and order, liberty and morality, and for the improvement, the advancement of the Union and the prosperity and continuance of the government of the United States.

Let not malice and persecution awake their resentment to the injury of the nation.

PATRONS OF RILEY'S HISTORIC SERIES, NO. 2.

- REV. J. F. DREW, Muskegan, Mich.
 REV. J. H. GAUGHAN, Minneapolis, Minn.
 MR. A. W. KRAMER, Annapolis, Md.
 MR. DENTON KRAMER, Annapolis, Md.
 COL. LUTHER H. GADD, Annapolis, Md.
 MRS. CHARLES E. MONTGOMERY, New York City.
 MR. H. ROLAND BRADY, Annapolis, Md.
 REV. J. F. DREW, Muskegon, Mich. Md.
 MR. ANTONIE STEINER, Camp Parole, Md.
 MR. JOHN R. SULLIVAN, Annapolis, Md.
 THE DAILY RECORD, Baltimore, Md.
 MR. CLARENCE E. GOULD, Annapolis, Md.
 DR. SAMUEL GARNER, PH. D., Johns Hopkins University.
 GEORGE T. MELVIN, President Annapolis Trust & Banking Co.
 MR. FRANCIS B. LEONARD, Chicago, Ill.
 DR. JAMES MIDDLETON MUNROE, LL. D., Attorney-at-Law, Annapolis.
 MR. WM. D. K. LEE, Annapolis, Md.
 MR. MARTIN M. BRADY, Annapolis, Md.
 LIEUT. CHAS. A. ZIMMERMAN, U. S. Marine Corps.
 MR. W. M. BOUCHER, Annapolis, Md.
 REV. C. J. WARREN, Annapolis, Md.
 MR. GEO. J. DAVIS, Annapolis, Md.
 MR. R. GRILLO, Annapolis, Md.
 COMMANDER D. W. MULLAN, U. S. N.
 REV. DR. JOSEPH P. MCCOMAS, Annapolis, Md.
 C. C. MAGRUDER, Clerk of the Court of Appeals of Maryland.
 PASSED ASST. SURGEON EUGENE MULLAN, U. S. Public Health Service.
 MR. J. LAWRENCE BALLIERE, Annapolis, Md.
 RT. REV. THOS. J. SHAHAN, D. D., Catholic University, Washington, D. C.
 REAR ADMIRAL GEORGE W. BAIRD, U. S. N.
 EX-SENATOR GEORGE L. WELLINGTON, Cumberland, Md.
 HON. CHARLES J. BONAPARTE, Baltimore, Md.
 DR. WM. M. BERKELEY, PH. D., Annapolis, Md.
 J. J. DOYLE, General Manager of the W. B. & A. R. R.
 REV. E. J. DEVITT, S. J., Georgetown (D. C.) College.
 REAR ADMIRAL WM. S. BENSON, U. S. N.
 RT. REV. MONSIGNOR FRANK J. O'BRIEN, Kalamazoo, Mich.
 DR. JOSEPH A. MUDD, M. D., Hyattsville, Md.
 DR. GEORGE WELLS, M. D., Annapolis, Md.
 HARRY J. HOPKINS, Pres. Farmers National Bank, Annapolis, Md.
 MR. S. J. BENSON, Pittsburgh, Pa.
 MR. PETER REILLEY, Publisher, Philadelphia, Pa.
 MR. FRANK J. GEHRING, Baltimore, Md.
 DR. THOMAS FELL, Pres. St. John's College, Annapolis, Md.
 REV. M. B. HEENAN, Washington, D. C.
 REV. C. H. MOHR, St. Leo, Fla.
 REV. JOHN B. ALBERS, Cascade, Ia.
 REV. MAURICE ALEXANDER, Washington, D. C.
 MR. JOSEPH C. PELLETIER, District Attorney Suffolk Dist., Boston, Mass.
 REV. JOHN F. BOYLE, Lancaster, Mass.
 FR. PACIFICUS RUTH, Mt. Calvary, Mo.
 RT. REV. P. J. DONOHUE, Wheeling, W. Va.
 COMDR. JAMES J. RABY, U. S. N.
 MR. M. J. GRIFFITH, Washington, D. C.
 CATHOLIC TRUTH SOCIETY, Pittsburgh, Pa.
 REV. JOSEPH C. BRENNAN, Wausau, Wis.
 REV. CHAS. S. BRANTON, O. S. B., Waterford, N. Y.
 REV. L. J. EVERS, New York City.
 REV. J. J. BURKE, Peoria, Ill.
 JOHN P. DONOHUE, Pres. Donohoe Coke Co., Greensburg, Pa.
 REV. J. M. DOVAN, Hudson, Me.
 REV. CHAS. FESSLER, Laporte, Ind.
 REV. JOHN GAYNOR, Sparrows Point, Md.
 MR. N. T. HATCH, Eastport, Md.
 REV. GEORGE HINGERT, Subleco, Fla.
 MR. N. D. RODMAN, Louisville, Ky.
 MR. JOSEPH SCOTT, Los Angeles, Cal.
 REV. J. M. WALSH, Albia, Iowa.
 REV. F. M. DONAVAN, Bloomfield, N. J.
 REV. M. PH. FALLIZE, C. S. C., Notre Dame, Ind.
 MR. J. J. LYNCH, Dayton, O.
 REV. W. J. DILLON, Southern Pines, N. C.
 MR. F. J. B. LEONARD, Chicago, Ill.
 MRS. GEO. W. MOSS, Annapolis, Md.
 MR. CHAS. M. CLARK, Sturgis, S. D.
 REV. J. F. DREW, Muskegon, Mich.
 REV. J. REGINALD FARLEY, O. P., Lewistown, Me.
 REV. A. J. DEDERA, Cicero, Ill.
 DR. C. E. MULLAN, D. S., Annapolis, Md.
 REV. JOHN E. CAVANAGH, Jenkintown, Pa.
 REV. JOHN DUFFY, Sheridan, Wyo.
 REV. R. J. DOHERTY, Tarentum, Pa.
 MRS. LEO A. COHILL, Hancock, Md.
 MISS BESSIE PRICE, Wilmington, N. C.
 REV. L. O. GEOFFREY, Three Rivers, Mass.
 REV. M. A. GIRARDI, Madison, N. J.
 REV. ALEX. BUCKLER, Salvang, Cal.
 REV. H. P. GARVEY, Philadelphia, Pa.
 REV. E. E. GELLHAF, Donora, Pa.
 REV. P. J. MULDOON, Rockford, Ill.
 MR. J. H. REILLY, Parsons, Kan.
 MR. STEPHEN B. ELLERY, Washington, D. C.
 MR. THEODORE J. VANDOREN, Washington, D. C.
 MR. WM. F. FRANKLIN, Galtee More, D. C.
 DR. HY. J. CROSSEN, Washington, D. C.
 MR. HY. M. BEADLE, Hyattsville, Md.
 DR. E. J. COLLINS, Chevy Chase, D. C.
 MR. MICHAEL D. SHAFER, Washington, D. C.
 REV. P. S. FOLEY, Boston, Mass.
 REV. REGINALD FARLEY, O. P., Lewistown, Me.
 VERY REV. M. A. HEHIR, C. S. Sp., Pres. Duquesne University, Pittsburgh, Pa.
 REV. FRANK J. GRIBBA, Gary, Ind.
 MR. MICHAEL F. GIRTEN, Chicago, Ill.

REV. WM. H. GIGGIN, Worcester, Mass.
 REV. FELIX A. GORAL, Berlin, Wis.
 REV. JOHN C. GOLDSCHMIDT, Columbus, O.
 MRS. EMMA ABBOTT GAGE, Editor of The Evening Capital, Annapolis, Md.
 REV. E. GLEMEX, River Rouge, Mich.
 MRS. KATHERINE S. PORTER, St. Mary's, Kan.
 REV. JAMES J. GOLDEN, Wilkes-Barre, Pa.
 REV. WM. H. GRACE, Marionette, Wis.
 REV. E. P. GRIFFIN, Pittsburgh, Pa.
 REV. B. GREIFENBERG, Nazareth, Pa.
 REV. F. P. GRABIG, Epiphany, S. D.
 REV. BERNARD W. GOMMENGINGER, Lyons, N. Y.
 REV. JOHN F. MORETON, Evanstown, Wyo.
 REV. A. D. GRANGER, Kankakee, Ill.
 REV. P. GRAILZY, Willow, Cal.
 MR. P. H. HOYNES, Annapolis, Md.
 REV. GINTAN GESER, Springfield, Mo.
 REV. IGNATIUS J. BIALDUGA, Poughkeepsie, N. Y.
 REV. D. F. COYLE, Bronx, N. Y.
 REV. J. P. DOYLE, Fall River, Mass.
 REV. ANTHONY GORSKI, Amsterdam, N. Y.
 JUDGE CHARLES N. BURKE, Court of Appeals of Maryland, Annapolis, Md.
 REV. JOHN J. KELLY, Chicago, Ill.
 REV. THOS. F. GLEASON, Medina, N. Y.
 MR. ANTHONY C. DAVIS, Annapolis, Md.
 REV. JOSEPH HANLEY, President Epiphany College, Baltimore, Md.
 RT. REV. J. J. HENNESSY, Witica, Kan.
 REV. JOSEPH B. GLENN, Memphis, Tenn.
 PROF. P. J. DES GARENNES, U. S. Naval Academy.

MODERN ANNAPOLIS

Annapolis, Md., is a model city.

It has a splendid public school system.

It has a superior plant in its water-works. The water is equal nearly to distilled water.

St. John's College, an institution of national reputation, is located at Annapolis.

The Naval Academy, situated here, affords improvement, recreation and amusement to the citizens of this highly favored community.

It has rapid and unusual electric railway communication with Baltimore and Washington. Sixty trains a day leave and come to the city.

It has a steambot line to Baltimore.

It has motor-boat travel to and from West River.

It has splendidly paved streets, well lighted and clean.

The city government is honestly administered.

The city is admirably located as a residential city.

The town is surrounded by a most generous soil that affords fruits, berries and vegetables in abundance and in freshness.

The waters about the city—the Chesapeake, the Severn, the Spa and Dorsey's Creek—give sport to amateur watermen and fishermen. They abound in oysters, fish and crabs.

The people of Annapolis are friendly; the society is agreeable; and old Maryland manners grace the courtly intercourse of the people with each other.

Fine stores are located in the city, large lumber-yards, and the skilled in many crafts live in the town.

Annapolis has two banks, a savings institution, and two building associations.

It is a city of churches.

It is a commonwealth of unusual industry. It is difficult to find a white man in the town without some regular employment in which he is engaged, with all of his might.

Annapolis is a city of beauty, of health, and pleasant associations.

It is the common judgment of strangers who visit the city and of those who are residents of it, that Annapolis is a fine city to live in.

It has now added suburban motor service to the neighboring counties of Calvert and Prince George's.

PLACES OF PUBLIC AND HISTORICAL INTEREST IN ANNAPOLIS

<p> McCLOUD'S TAVERN. SITE OF OLD THEATRE. ST. ANNE'S CHURCH. ADMIRAL WINFIELD SCOTT SCHILEY'S HOUSE. GOVERNOR'S RESIDENCE. RESIDENCE OF WILLIAM PINK- NEY. STATE HOUSE. Here Washington re- signed his military commission; Con- gress ratified peace with England, and the Union of States began. SITE OF KING WILLIAM'S SCHOOL. ST. MARY'S SCHOOL. ST. MARY'S CHURCH. RIDOUT HOUSE. COURT OF APPEALS. BIRTHPLACE OF REVERDY JOHN- SON. OGLE MANSION. BAPTIST CHURCH. GLEBE HOUSE. LLOYD DULANY'S HOUSE. JOHN SHAW'S HOUSE. HIGH SCHOOL. GERMAN LUTHERAN CHURCH. CARVEL HALL HOTEL. THOS. JENNINGS' HOUSE. MARYLAND AVE. M. E. CHURCH. NAVAL ACADEMY—"The grentest Naval School in the world."—Admiral Monft. of the Chillian Navy. ST. ANNE'S CHAPEL. WADDELL MANSION. MIDDLETON'S HOTEL. AUNT LUCY SMITH'S BAKE HOUSE. ASBURY M. E. CHURCH. JUDGE NICHOLAS BREWER'S HOUSE. SITE OF ANCIENT WINDMILL. THE McCUBBIN HOUSE. SITE OF "AN HANDSOME PAIR OF GATES AT YE COMMING IN OF THE TOWNE." 1696. HUNTER'S TAVERN. REYNOLDS' TAVERN. </p>	<p> COURT HOUSE. ACTON. POST OFFICE. HOME AND PRINTING OFFICE OF JONAS GREENE. COUNCIL HOUSE. SITE OF COFFEE HOUSE. CARVEL HOUSE SITE OF THE "OLD BLUE CHURCH OF METHODISM." HOME OF CHARLES CARROLL, OF CARROLLTON. PRESBYTERIAN CHURCH. METHODIST EPISCOPAL CHURCH. CHASE HOUSE. Residence of Samuel Chase. ST. JOHN'S COLLEGE. PUGGY STEWART HOUSE. MANN'S HOTEL. MARYLAND HOTEL. GRAMMAR SCHOOL. SITE OF FIGHT IN 1765. BRICE HOUSE. MAJOR EDWARD DORSEY'S HOUSE. BALLROOM AND COUNCIL CHAM- BER. HARWOOD HOUSE. SANDS' HOUSE. CATON'S BARBER SHOP. QUARTERS OF THE ACADIANS. SITE OF DR. CHARLES CARROLL'S RESIDENCE. MT. MORIAH AFRICAN M. E. CHURCH. SITE OF FIRST GOVERNOR'S MAN- SION. SITE OF THE BATTLE OF THE SEVERN. SITE OF ANCIENT SHIPYARD—1750. FORTIFICATIONS DURING THE CIVIL WAR. SITE OF OLD SHIP YARD. HOME OF WILLIAM PACA, SIGNER OF DECLARATION OF INDE- PENDENCE. </p>
---	--

MUNICIPAL OFFICERS OF ANNAPOLIS, MD.

MAYOR—JAMES F. STRANGE.
COUNSELOR—GEORGE E. RULLMAN.
ALDERMEN—
 ELMER E. PARKINSON.
 CHARLES W. SMITH.
 JOHN H. WELLS.
 EDWARD T. BEAVIN.
 RICHARD G. CHANEY.
 JOHN J. LEVY.
 JOHN A. RUSSELL.
 J. ALBERT ADAMS.
CLERK—PHILIP E. PORTER.

COLLECTOR AND TREASURER—
 JOHN B. WELLS.
CITY COMMISSIONER—
 WILLIAM H. VANSANT.
HEALTH OFFICER—
 DR. W. S. WELCH.
MARKET MASTER—
 EDWARD BURTIS.
CHIEF OF POLICE—
 CHARLES H. OBREY.
FIRE MARSHAL—
 PHIL. E. PORTER.

ST. JOHN'S COLLEGE, ANNAPOLIS, MD.

117th Session Began September 15th, 1915

ONE OF THE OLDEST COLLEGES IN THE UNITED STATES

CLASSICAL, LATIN AND SCIENTIFIC COURSES

MILITARY DEPARTMENT UNDER DIRECTION OF AN ARMY OFFICER

SCHOLARSHIPS FOR DESERVING STUDENTS.

PRESIDENT THOMAS FELL, Ph. D., LL. D.

CHARLES G. FELDMEYER, NEWSDEALER, Books, Stationery, Post Cards, Tobacco and Cigars, 56 Maryland Ave., Annapolis, Md.	JAMES A. WELCH, MERCHANT TAILOR, 76 Maryland Avenue, Annapolis, Md.
C. A. L. WILSON 31 FRANCIS STREET STOVES, FURNACES, RANGES, HEATERS. STOVE REPAIRING, ROOFING, SPOUTING, SKYLIGHTS & CORNICES	GEORGE J. DAVIS NEWSDEALER POST CARDS, PENNANTS, PILLOWS AND STATIONERY. Souvenir Books of Annapolis. TOYS, CANDY, ATHLETIC GOODS.
Kid Gloves, Ribbons, Notions, Under- wear, Dry Goods, Blankets and Comforts FRANK A. MUNROE, Main Street, Annapolis, Md.	County and City Property For Sale. Loans Made. RICHARD G. ELLIOTT Real Estate and Fire Insurance, Arundel Building, ANNAPOLIS, MD.
R. E. STRANGE & SONS DECORATORS Dealers in Wall Papers, Paints, Oils and Glass. 157 Main Street, Annapolis, Md.	MAY BELLE LINIMENT The Best Liniment on Earth for Pains of All Kinds. Man or Beast. WM. H. RULLMAN, Prop., Annapolis.

WILLIAM E. BLACKBURN, PAINTER and PAPERHANGER, 23 Carroll Street, Annapolis, Md.	A. W. SHARPE, OPTICIAN, 136 Main Street, Annapolis, Md.
PHILLIP MILLER, HABERDASHER, Gents' Furnishings Goods, Annapolis, Md.	ARTISTIC FURNITURE GLOBE FURNITURE COMPANY, 8 and 10 West Street Annapolis, Md.
THE C. W. MARTIN CO., Dealers in LUMBER AND BUILDERS' SUPPLIES Martin's Wharf, Annapolis, Md.	For Stone or Cement Work, Se Us. WHERE QUALITY IS CONSIDERED WE HAVE NO COMPETITORS, THOS. McCUCKIAN & SON, Annapolis, Md.
FOR REAL ESTATE & INSURANCE Apply to JULIAN BREWER & CO., 9 School Street, Annapolis, Md.	Salt Water Oysters and Clams SCALA & COMPANY, GREEN GROCERIES, Poultry, Eggs, Butter and Mixed Nuts, Annapolis, Md.
WATERFRONT PROPERTIES My Specialty, CHARLES F. LEE, Annapolis, Md.	

MARYLAND—THE PIONEER OF AMERICAN RELIGIOUS LIBERTY—The Only Catholic Colony of the

Thirteen and the First to Establish Freedom of Worship.

RILEY'S HISTORIC SERIES, NO. 3.

Address: P. O. Box 34, Annapolis, Md.

In Paper, by Mail, 30 Cents. In Cloth, 75 Cents.

1

2

3

4

5

This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

JUL 23 1937

~~DUE MAY 15 '42~~

~~SEP 27 '51 H~~

~~JAN 5 '54 H~~

~~MAY 21 '60 H~~

~~SEP 6 '61 H~~

C. Sullivan
An American satyr.
Widener Library 00354:
3 2044 081 793 84